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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

CHURCH REFORM *v.* DISESTABLISHMENT.

THE movement on behalf of Church reform initiated by the recent meeting at St. James's Hall indicates that the Establishment question has entered into an entirely new phase. It is a practical admission that the *status quo* cannot be maintained, and that a change of front, even though it be in the presence of the enemy, is absolutely necessary to avert total defeat. "That the reform, and not the disestablishment, of the Church of England should be the policy of the present time," is a new war-cry, which has taken the place of the mottoe, "Defence not Defiance," but lately inscribed on the banners of "Church defenders." "The Establishment must be defended as it is, or be abandoned as indefensible," was the admission of a frank upholder of the institution but a few years since; and even those who shrank from so plain an avowal insisted on the inopportuneness of serious changes at a moment when the enemy was thundering at the gate. But the stress of circumstances has been too great for the maintenance of a merely passive attitude. So many breaches have been made in the wall that new ramparts must be run up, or capitulation will become inevitable.

This Church reform agitation is, therefore, a strategic movement, and the *Church Times*, while it tells the truth very roughly, does tell the truth when it says of the St. James's Hall meeting:—

> No word was uttered by any one which even glanced towards a real strengthening of the Church of England, which aimed at increasing her spiritual influence, her moral dignity, or even her practical usefulness. No suggestion was broached as to schemes for attracting within her pale those millions who are now outside it, or for turning her cold and indifferent sojourners into ardent and devoted patriots. The sole question agitated was, what amount of tinkering, vamping, and painting, will delude Mr. Miall and his forces into the belief that the fortress has been newly plate-armoured and equipped, so that an attack would end in the hopeless rout of the assailants in Parliament?

This is severe, but is it not the fact, that, before the cry for disestablishment arose, reform was deprecated, instead of being encouraged—that bishops and other influential members of the Church were the most obstructive section of the Church, and that it was not till its political and social power was threatened that real concern was manifested for the weakness of its spiritual forces? The Church Reform Union is a result, of which the Liberation Society is the first cause, and when Lord Shaftesbury writes, "I am deeply anxious for a combination of all parties in the Church to resist disestablishment, *and* to institute wholesale reforms," he puts the two purposes in precisely the relative positions which, we suspect, they occupy in the minds of those whom he addresses. It is this mistakenness of aim which will prove one of the fatal obstacles to the success of the new movement. For a regenerated Church is one thing, and a more endurable Establishment quite another thing, and they who do not chiefly desire the first are likely to fail in regard to the second.

As these reformers of the Church were once blind to its defects, so they are now equally blind to the utter inaptness of the means which they propose for remedying them. At present they seem really to believe that Parliament both can and will reconstruct the Establishment, for the purpose of saving it. Though the Parliamentary highway is blocked with secular measures—though topics about which there is comparative agreement, and which our legislators are anxious to touch, are obliged to be laid on the legislative shelf, they actually expect—or act as though they expected—that the Cabinet and the two Houses of Parliament will devote themselves to the solution of the most serious ecclesiastical problems, which divide Churchmen themselves, and from which politicians turn away with dread or with disgust. That, however, is less strange than their apparent unconsciousness of the fact, that most of the miseries from which the Church of England is now suffering are the result of past legislation. It is because it is an Act of Parliament Church that it is comparatively weak, is lacking in purity, and is altogether wanting in elasticity, and the proposed remedy is—more Acts of Parliament! The State is accused of using the Church for its own purposes, and of persecuting or neglecting it, and yet the State is turned to once more, with a confidence which would be affecting if it were not foolish, as though it both could be, and wished to be, the Church's saviour.

While, however, Lord Shaftesbury, Canon Miller, and Canon Ryle appear still to be without misgiving as to the fitness of Parliament for the duties it has undertaken in respect to the spiritual interests of the people, there are other quarters of the Church of England in which the fatuity of any fresh invocations to Parliament for its help is distinctly recognised. Thus the *Church Herald* asserts, with a directness and a force which leave nothing to be added, that—

> The majority of the House of Commons is known to be opposed to the highest claims of the Church, and suspected to be only waiting for a favourable opportunity for depriving her of her legal rights and privileges. A very large minority of that body has openly proclaimed its unceasing hostility to her, and avowed its intention of confiscating her revenues. Every measure issuing from such an assembly must inevitably be regarded with suspicion; even when an act appears just and honest, it will be suspected of concealing some secret snare; and the most thorough supporter of Church and State—as they are—cannot deny that recent proceedings, both within and without the walls of the Palace of Westminster, have greatly tended to confirm the opinion of those whose only hope is in a speedy disestablishment.
>
> Besides all this, it is now a settled principle in all Constitutional Governments—that is, in nearly the whole civilised world—that religious societies have a right to manage their own affairs. How else can the rights of conscience be respected? . . . The Archbishop of Canterbury is, in our opinion, beginning at the wrong end. *What the Church really needs is autonomy, the restoration of her undoubted liberty, the resumption of her inalienable rights, and the recovery of her powers of self-government.*

"Beginning at the wrong end"—the phrase is as exact as it is pithy, and points out, not merely the blunder of the St. James's Hall speakers, but "the more excellent way" in which they will be led to walk when their vision has been sharpened by new and more bitter experience of the vanity of politico-ecclesiastical legislation, and when their faith in the power of truth is greater than it seems to be at present.

We need not enlarge, or we might advert to the shortsightedness of changes adapted to the exigencies of a system which few men of any political sagacity expect to last for a lengthened period—to the improbability that the Church of England will ever adapt her machinery to her work until she is permeated with that sense of responsibility which only a Church without State-support can fully possess, and to the impossibility of securing that adaptation so long as she is denied the freedom which can never be enjoyed in conjunction with the trammels inseparable from an Establishment. These are truths which will become apparent as time rolls on, and, meanwhile, we may welcome the Church reformers as useful though unconscious allies. They are helping to pour a flood of light into every recess and cranny of the Establishment, and the failure of their efforts to sweep away abuses inseparable from it will put new strength into the arm of those who, to use old Latimer's phrase, "stand not ticking and toying at the branches, but strike at the root!"

MR. MIALL'S MOTION ON CHURCH PROPERTY.

IN the House of Commons on Thursday night Mr. Miall, amid the applause of those around him and the ironical cheers of the Opposition, gave notice that he would move the following resolution on an early day after Easter:—

"That an humble address be presented to Her Majesty, praying Her Majesty that by means of a Royal Commission, full and accurate particulars may be procured of the origin, nature, amount, and application of any property and revenues appropriated to the use of the Church of England, with a view to furnish requisite information bearing on the question of disestablishment and disendowment."

ECCLESIASTICAL NOTES.

CONVOCATION is holding its meetings as usual at this time of the year, but is doing far less in the talking department than has hitherto been customary. This may probably be attributed to the moral influence of work. Having something really to do there is less disposition to waste time in empty vapouring. Indeed, considering how unused this body is to do any real work, it is amazing how quickly and well it is getting through the programme that has been submitted to it. The character of the new and abridged services is being settled, and that without very much division. A hard and sore point, however, came up in the Lower House last week. On the programme of business was a motion to ratify the omission of "certain solemn days for which particular services are appointed." These days are the 30th of January, when King Charles was beheaded, the 29th of May, when Charles II. escaped, and the 5th of November. Of course, it does not signify in the least whether Convocation "ratifies" the omission of services in these days. The State has ordered these days not to be observed, and the services belonging to them to be cancelled. But Convocation wants to go through the form of sanctioning what has been done, so that it might seem that it had a hand in doing it. Childish, is it? Well, we all do childish things sometimes, and especially

when, of set purpose, we resolve to "maintain our dignity." Please, therefore, allow Convocation to do this without ridiculing it. But the curious, though not altogether unexpected, thing was that there were members who objected to its being done at all. Archdeacon Denison was one of these. Indeed, the archdeacon thought they ought to "protest." Dr. Jebb thought the nation "deserved the vengeance of Almighty God" for passing over these landmarks, and for his part "he would never give up his right to speak of the Blessed King Charles the Martyr." After discussion *pro* and *con* partly in this style, partly in a more modern style, these once celebrated holidays were formally left out. However, Dr. Jebb can still, if he chooses, call Charles the First a Blessed Saint and Martyr, or even keep a fastday in mournful commemoration of the ascension of the House of Hanover to the throne.

Whether or not because of the increasing consciousness of the presence of a "common enemy" before the citadel we cannot say, but we do find a little milder tone than usual being adopted by some Churchmen towards each other. This was especially obvious at the meeting of the Church Association at St. James's Hall last week. It may be remembered that the Bishop of Petebrorough referred to this association in very hard language in the House of Lords, and certainly it must be painful to see tens of thousands of pounds being spent, and spent successfully, in prosecuting members of one's own Church for illegal services. Now, at the meeting of the Church Association, it was candidly admitted that Ritualists had been prosecuted, and some 23,000*l.* spent in the various prosecutions. Nay more, the prosecutors confidently expect to succeed in another case—that against Mr. Bennett; but at the same time, they warmly, and with the most obvious sincerity, disclaim any personal animosity. As the chairman, Mr. Joseph Hoare, said, "It was not because Mr. Mackonochie and Mr. Purchas did this or that, that we instituted these proceedings. It was because we found it impossible to vindicate the law of the Church without prosecuting somebody. If we could have brought an action against a shadow, and so have established the law, no man would have been selected." This is much better than language recently used at Exeter Hall. And of course, it is true that, as the Ritualists cannot keep a "whipping-boy," they themselves must be whipped when they do wrong. They have, however, now, the satisfaction of knowing what pain the punishment causes to the Evangelicals as well as to themselves.

The recent Liberal legislation respecting the universities has occasioned the production of a new statute at Oxford, to amend the old statutes respecting the examination for the B.A. degree in the Rudiments of Faith and Religion. The new statute was under discussion for two days. On the first day it was proposed that the Nicene Creed, with one or more books of the Bible, should be allowed as an alternative for the 39 Articles. This, however, was rejected. Then came an amendment making examination in the 39 Articles optional; but this also was rejected. Then an amendment having for its object the removal of all religious distinctions, was moved, but this also was lost. The Liberal party, on these occasions led by the Principal of St. Mary's Hall, Mr. Neate, the Master of Balliol, and others, fought these questions with great persistency and ability. Ultimately the statute was adopted. It provides, as we learn from a letter written by Professor Burrows in the *Times* of Tuesday—"(1) For the examination, and therefore instruction, of members of the Church of England; (2) for the examination of those who are members of the Church of England, and yet wish to be examined in the Bible; and (3) for those who decline the religious examination altogether, and prefer to take up the authorised secular equivalent." This is a step in advance, but, before long, Oxford may move far beyond these points.

While the Oxford Convocation was debating this question, a meeting was being held at Cambridge to receive a report from the delegates of the late Manchester Conference. A great deal, of course, that was said, applied to the Education Act, but Mr. Neville Goodman, in a very comprehensive speech, enlarged, also, onthe question of the clerical fellowships, upon which, we are glad to see, a resolution was passed. Our readers will find a report of this meeting in another column, and will be glad that the Nonconformist members of this University are sticking with unflinching fidelity to their hereditary colours.

The majority on the second reading, and in committee, on the Burials Bill has greatly exasperated the Church Defence party. The *National Church* remarks that that on the second reading was "bad enough," but that the majority in committee was "much worse." It entreats, therefore, for strenuous, earnest, and persevering opposition. The *Devonshire Churchman* says upon the same subject, "There is now no disguising the fact that we have been caught napping. Verily, the energy and determination of the Liberationists are worthy of all imitation." It, also, appeals to the energy of the Church defenders.

A correspondent of the *Guardian* is giving an interesting report of Dr. Döllinger's lectures on the reunion of the Christian Churches. Dr. Döllinger reviews the position of the whole world in regard to religious unity, embracing in his wide and philosophical survey, all the religions of mankind. In the course of his third lecture he refers to the position of the English Church, upon which he says:—

As regards England, the number of the friends of Church reunion is very large and still daily increasing. The movement which has been for thirty-five years in progress, the so-called Oxford school, which was termed Puseyism, or now Ritualism, this is in its essentiality, and for the most part in the consciousness of its adherents, an effort towards reunion with the old Churches, the Western Catholic and the Greek. For some years a religious publication has appeared in England, solely devoted to the work of Church union; but, on the other side, there is in England also a sharp Protestant spirit, the antagonism, above all, to Rome and to every extension of religious symbolism which goes beyond the strictest Biblical prescription, to every extension or adornment of the form of Divine worship. This antagonism is nowhere so great as in England; in the great bodies of the Baptists, Congregationalists, Wesleyans, or Methodists in England, this spirit—the Calvinistic spirit they call it there—is exceedingly powerful, and from them it operates also on the members of the State Church. And as regards the State Church itself in England, there must, if she will deal seriously with the attempts at union, first be accomplished a deeply based alteration in the situation of the Church. She must, as I think, lose her present position, by which she is the ruling State Church; since, through this position, she is at once too narrow and too broad, too loose and too confined, too free on the one side and too dependent on the other.

Another prophecy of disestablishment!

THE DISESTABLISHMENT MOVEMENT.

FINSBURY.—The first of a series of metropolitan conferences was held at Myddelton Hall, Islington, on Thursday, the 29th Feb. Mr. H. Spicer, junior, presided, and among those who took part in the proceedings were Dr. Edmond, Rev. Mark Wilks, Mr. Samuel Sharpe, Mr. J. Glover, Mr. W. Willans, Rev. H. Ierson, Mr. Stafford Allen, Mr. Chatfeild Clarke, and Mr. C. Miall. Mr. Carvell Williams and Mr. W. H. Michael attended to represent the executive committee. The proceedings were private, but we may state that steps were taken for the appointment of a borough council of the Liberation Society, to represent all parts of the district, with a committee to take electoral, parliamentary, and other action.

THE REV. W. HEATON continues to lecture with success in Hants and Wilts. At Fair Oak there was a large attendance; and as the vicar has preached against the movement, Mr. H. is to revisit the place and lecture in reply. The plan in accordance with which Mr. H. is lecturing includes Cowes, Ringwood, Freemantle, Shirley, Salisbury, Winterslow, Wilton, Totton, Woolston, Ashby, and Norton Heath, and others will be added. The delivery of the lectures, with the reports in the newspapers, have attracted a great deal of attention to the subject, and it is likely that they will be followed up with a large public meeting at Southampton.

OLDHAM.—The annual meeting of this branch was held on the 29th February. There was a large attendance; people on both sides being present, and questions being put at the close. Mr. J. Taylor, J.P., presided, and Mr. Kearley, the Rev. C. Williams, Mr. Geddes, Mr. Travis, and the Rev. Messrs. Sidebottom, Turnock, Garside, and Hodgson, were the speakers.

THE REV. W. F. CALLAWAY has lectured at Tideswell and Bakewell—both new places so far as the society is concerned.

BLACKHEATH.—The Rev. Geo. Conder lectured at the Alexandra Rooms last Friday night; Mr. H. R. Ellington presided. The friends of the Establishment mustered more strongly than the liberators, and proposed and carried a resolution opposed to the lecturer's views. It was the first meeting of the kind held at Blackheath. A letter in reference to this meeting appears in another column.

ST. ALBANS.—We have a report of a conference and public meeting at St. Albans which we are obliged to hold over.

RESIGNATION OF MR. EDWARDS.—The *Liberator* for March contains the following:—"We are sure that our readers will share in the concern we feel at having to acquaint them that Mr. Edwards, who has so long been officially connected with the society, has relinquished the treasurership and retired from the executive committee. It became known at the last conference that Mr. Edwards differed from a large section of the society's supporters in regard to the question of national education: he retaining the opinion that secular should be combined with Biblical instruction, and that, therefore, education could not, under any circumstances, be given by the State. Some other members of the committee have taken the same view, and although the society has, from time to time, published resolutions on the subject, its action has not been of the vigorous character which would probably have resulted from unity of sentiment. The recent advance of Nonconformist opinion in the direction of combined secular and separate religious instruction has naturally inflenced the views of the executive, and, dissenting from the opinions of the majority in regard to a point which he considers to be of fundomental importance, Mr. Edwards has felt it to be his duty to retire from the office he had so long filled. As may be supposed, his colleauges have earnestly endcavoured to induce him to arrive at a different decision; but, as he has felt himself unable to take any other course, his resignation has been accepted—he, on his part, expressing the pleasure which he has felt in association with those whom he has highly esteemed, and in working for a cause which he still hopes to serve, though unofficially connected with the organisation. The feelings of the committee will be seen from the following resolution, which was passed at a meeting held on the 26th of February:—

That the committee have received with feelings of the deepest regret the resignation of their valued colleague, Wm. Edwards, Esq., who for nearly twenty-two years has filled the office of the Society's treasurer, and for nearly eighteen years has acted as chairman of its Executive Committee. In reluctantly accepting such resignation, they desire to place on record their high appreciation of his unswerving attachment to the Society's principles—the devotedness and generous liberality with which he has assisted to sustain its operations—the efficacy which has characterised his conduct of its financial business, and the urbanity, as well as the judgment, with which he has presided over their own deliberations. Reciprocating the strong feelings of personal regard which he has expressed towards themselves, they confidently reckon on his continued sympathy and aid during the remainder of a struggle in which he has borne so honourable a part, and trust that, in the providence of God, he may be spared to witness the complete realisation of the object which they have for so lengthened a period been jointly labouring to accomplish.

This resolution suggests many reflections, in which, however, we are unable to indulge, from the late period of the month at which the event has occurred. Its terms will, we are confident, commend themselves to every one of the Society's supporters, and more especially to those who have longest been connected with it, and therefore have most frequently come in contact with its late treasurer. When the time comes to narrate the history of the Liberation movement, from its commencement to its successful close, the name of William Edwards will be associated with those—some removed by death and others still living—who will be held in honour by a coming generation as the leaders of one of the most beneficent enterprises of the present century."

RELIGIOUS EQUALITY AND CLERICAL FELLOWSHIPS.

MEETING AT CAMBRIDGE.

A meeting was convened at Cambridge on Wednesday, Feb. 28, by the joint associations to promote religious equality, and for the removal of religious disabilities at the Universities, to hear the report of their delegates to the Manchester Conference, and to consider the education question. Mr. William Bond occupied the chair, and speeches were delivered by the Rev. J. Ward, B.A., and Mr. Neville Goodman, M.A., St. Peter's (the delegates); and by Messrs. J. F. Moulton (Fellow of Christ College and senior wrangler), I. Spence (Fellow of Pembroke College), S. G. C. Middlemore (Christ's), the Rev. W. Robinson, and Mr. Henry Goodman; and resolutions were passed in support of a measure to be introduced this session to abolish clerical fellowships, and of Mr. Dixon's motion on education. Mr. Neville Goodman took occasion to criticise the speeches of Professor Humphry and Canon Birks, made at the Church Defence meeting, in the following terms:—

Professor Humphry, whose name, wherever uttered, but specially in these walls, would call forth an expression of respect and gratitude, truly said in his speech that sentiment is stronger than fact. We have seen this to be so a thousand times, specially when a youthful lover in the ardour of his first affection—which is, as we are told, generally bestowed on an object older than himself—can see no defect in his love because he has already clothed her with the richest garniture of his own fervid imagination; and when Professor Humphry speaks of the ancient Church of his sentiment, and calls her the Church of the poor; when he praises her liberality and her elasticity, and her economy, since "so much good work was never done, or is likely to be done, at so small a cost"; when he speaks of her impressibility to "the sense and sentiment" of the British people, and says that "she strives to exercise her legitimate influence with less of dogmatic domination over that freedom of thought and liberty of action which are essential to the factors of a great nation"; he is but serenading the ancient Church of his first love, of his sentiment, with an extravagant but doubtless sincere flattery. It is the Church of his sentiment, the Church of his own imagination, the Church of his own glowing fancy, but *not* the Church of England. He paints a picture derived wholly from the mirror of his own mind, wherein is reflected his own large liberality, his own cheerful charity, his own bright benevolence; but the picture has no more resemblance to the Church established in this realm than "the counterfeit presentment of two brothers." At best this conception is but what the Church of England might become (perhaps) if all its members, clergy as well as laity, were like the professor himself. But, unfortunately, laymen like him are just the men that have no influence in the councils of the Established Church. He (Mr. Goodman) did not profess not to regret that so liberal a minded man should not be standing side by side with them on this platform, but he did rejoice that he was active in the

sphere in which he moved as a Church reformer, because he did not doubt that after a few years of endeavour on the part of the professor to reform a system that had for three hundred years resisted all reform, he would cry out with Hamlet, "O, reform it altogether." Indeed, the fascination of that illusion with which he endued the idol of his sentiment seemed already to have lost some of its spell, for in the latter part of his speech there occurred this remarkable sentence:—"She (the Church) must still further abolish those abuses which some years ago must to all thinking persons have seemed to sound her death-knell from every cathedral tower and every parish church in the kingdom." He assumed that the speaker was referring to that time of spiritual decay from the torpor of which the nation was aroused by the trumpet tongues of Whitefield and of Wesley. Might he remind the professor that the Church of England was just as much the Established Church of the realm in that unhappy time as now? Then, as now, she was powerless alike to originate or to suppress a spiritual revival which sprang up, indeed, in the hearts of some of her members, but which she drove forth from her to quicken a nation into renewed religious life. And the Church of England is just the same now as she was then, plus (he was happy to say) the self-sacrifice and effort which spring from the pure voluntaryism which she did not derive from her organism, but caught from her surroundings. Meanwhile, they responded to the appeal made to them by the professor as workers in the great common cause. But what says Canon Birks? This is what he says:—He (the Rev. Canon) regards us as men who would cause "the name of Christ to be shut out from the national councils, the Word of God to be forgotten and left wholly out of sight in every public law and ordinance"; who would convert churchyards into theatres, and churches into dancing saloons. Professor Humphry says:—"I of course think we should be actuated with a like feeling (towards Dissenters). Instead of regarding the other Christian institutions from an opposition point of view, we should look upon them as combinations of fellow-workers, who are striving, by somewhat different means, to attain the same end, and should fear that influences which injured them would render the work we have to do greater and more difficult." Those are the words of Christian charity. Look you now what follows. Here is your pastor, like a mildewed ear, blasting his wholesome brother. He would defend against our attack "the State from the grievous curse and shame of open and proclaimed ungodliness, and from the guilt and crime of mischievous and wretched sacrilege; defend ourselves as citizens, members of a great Christian empire, from being degraded into citizens of an apostate confederacy, a nation that has cast off the laws of God and the Gospel of Christ to blazon on the standard of its legislature the old maxim of the sensualist—'Let us eat and drink, for to-morrow we die.'" Could any language contain a more bigoted misinterpretation of our aims and objects? We accused of casting off the Gospel of Christ! Why our very strongest incentive to action in this very matter is that we conceive it would make that Gospel have freer course. We banish the laws of God from our land! Why it is our desire that they should be engraved on the hearts of both legislators and people, and then it would not be necessary to compel them to be read by law and under penalty. We desire national atheism! Why we would convert a shallow national profession into the possession of a living faith by the people composing the nation. Is there any connection between the establishment of a Church by a Government and the living piety of the people over which that Government is set?" History, both ancient and modern, negatives this assumption. Surely Canon Birks must know that in America, Canada, and Australia there is no Establishment. Will he maintain that among those vast masses of our fellow-men there is therefore no Christian profession, no acknowledgment of the laws of God, and no true faith? surely the depth of his intolerant bigotry does not reach so low, though, he confessed, it was difficult to fathom it. On the other hand, the easiest and readiest device of the practical atheist—he did not mean the atheist in creed, but in life—was to hand over the expression of his religion to the State. He remembered a true tale told by the Duc de St. Simon, the notorious gossip of the Court of Louis XIV. He said that two old retired Court ladies, of that corrupt Court, went to hear the renowned Fenelon, and went home convicted and desponding, but determined to bring forth works meet for repentance, and after canvassing what they could do to appease their consciences, and rejecting this and that piece of self-sacrifice as too costly, they at last unanimously agreed that there was one sign of penitence they could adopt, and that was that they could make their servants fast. The State is the servant of its people, and we can, if we will, like the old French hags, pay it to do our devotion for us. But, for its own part, he had a profound suspicion of that piety, which made the dead its bankers, the State its almoners, and a State-paid priesthood its evangelists. Would Canon Birks maintain that England had no art, no literature, no trade, and no commerce, because the State had never actively promoted art, because it had retired from the censorship of the press, and forsaken its monopolies of trade? No, our art would compare with any modern art, our free literature was our pride, and the middle classes of this country had made trade a triumph and our commerce a queen whose influence is felt through every port, through all the continents; and why? Because, mainly because, our Government had left it alone. And religion shall, we trust, take its true place in the hearts of Englishmen when it has ceased to be a department of State.

THE ROMAN CATHOLIC CHURCH IN IRELAND.—"A Loyal Irish Roman Catholic" writes to say that prayers were not offered up by his Church for the Prince of Wales when his life was despaired of, and that the Irish bishops did not order or authorise public prayers of any description to be offered up in any diocese in Ireland. In neglecting to do so, he remarks, they took a course profoundly regretted by all loyal Catholics.

PUPIL TEACHERS AND TRAINING COLLEGES.—Mr. Samuelson has given notice in the House of Commons that he will call attention to the increasing grants to the denominational training colleges, and to the defective conditions of admission and instruction of the students; and move that it is desirable to revise the grants of training colleges and to encourage the establishment of efficient undenominational normal schools.

ARCHDEACON DENISON.—Since the removal by the bishop of the licences of the curates of East Brent, Archdeacon Denison has publicly announced that he will not nominate any other curates to his diocesan. The archdeacon says that if the bishop thinks he has cause to find fault with the teaching and practices in the church of East Brent, he should proceed against him, and not the curates. "I shall be ready," he adds, "and thankful at all times to receive the private confession of men, women, and children."—*Daily Telegraph.*

THE THREE DENOMINATIONS AND THE PRINCE OF WALES.—On Wednesday a special meeting of the General Body of Protestant Dissenting Ministers of the Three Denominations—Independent, Baptist, and Presbyterian—assembled at the London Missionary Society's house, Blomfield-street, to consider a draft of a congratulatory address to the Prince of Wales. The Rev. A. McMillan presided. The Rev. Alexander Hannay read an address, which, after having been considered clause by clause, was unanimously adopted, on the motion of the Rev. T. Binney. An animated conversation took place subsequently on the position allotted to the Nonconformist ministers in St. Paul's on Thanksgiving Day, which one of the representatives described as an "oven"; but fuller consideration of the subject was deferred till the annual meeting in May.

THE COMPLETION OF ST. PAUL'S.—The Rev. J. Baldwin Brown, of Brixton, writes as follows to the *Spectator*:—"In commonwith many Nonconformist ministers through the courtesy of the Lord Chamberlain, I was in St. Paul's on Tuesday. The splendid ceremonial but made it look more bleak and bare. Is it not possible for us as a people to make the noble decoration of the Cathedral, which was the scene of the service, our perpetual expression of praise? If it were made a national object in connection with this solemn national occasion, and the deep feeling which has stirred all English hearts, we might achieve a result in which the nation, for ages, might rejoice. I am not able to answer for the Nonconformists, but I believe that this is a matter into which both ministers and laymen would heartily enter. We have much to divide us, and I sadly anticipate much in the near future to embitter our divisions. It would be a happy thing if in one great work, having at once a national and a religious character, we could all freely co-operate."

Religious and Denominational News.

The Rev. J. E. Whitehead, late of Horncastle, has accepted a most cordial and unanimous invitation to the pastorate of the Congregational Church, Swanland, near Hull.

OVERTON, HANTS.—The Rev. J. Moreton, who has resided some time in London, is about to return to his old sphere and field of labour, Overton, Hants, by the desire of the people, the recommendation of the Home Missionary Society, and the concurrence and acceptance of the Hampshire Association. He will settle there about Lady-day.

THE PRIMITIVE METHODISTS have purchased Stepney-green Tabernacle, until recently occupied by the congregation of the Rev. Archibald Brown, but now too small. The tabernacle was erected nine years ago, and cost more than 3,000*l.* It has since been altered at considerable cost, and made to seat nearly 1,000 persons. The schoolrooms accommodate 500 scholars. The property is leasehold, with ninety years unexpired. The purchase-money is 2,500*l.*

LEICESTER.—The friends connected with the Collegiate Church in this town are addressing themselves to a considerable work. The premises, which were formerly the Collegiate School, were secured five years since; but have continued private property. It is now felt important that the church should be put in trust, and the amount required to purchase should be raised. The pastor, the Rev. Joseph Williams, recently laid before the people an outline of plans for taking up the effort, which was with great unanimity and heartiness responded to. It is determined to use energetic measures to accomplish it speedily; that the church may be free to carry on various agencies for the growing district in which it stands.—*From a Correspondent.*

BRIXTON.—On the evening of Friday last, the 1st inst., a deputation from the building committee of the Brixton Independent Church waited upon Mr. Houlder at his residence, Homewood, Clapham Park, for the purpose of presenting to him a testimonial subscribed for by members of the Rev. Baldwin Brown's present and former congregations. This testimonial, in the shape of a handsome ormolu drawing-room clock, was accompanied by an appropriate and affectionate address, beautifully written and illuminated, and bound in velvet, and the clock itself bore the following inscription, which sufficiently explains the reasons and the motives of the gift:—"To Alfred Houlder, Esq., in cordial recognition of his ability, zeal, and energy as chairman of the building committee of the Brixton Independent Church, and of his valued services as deacon and treasurer there, and for many previous years at Claylands Chapel, under the ministry of the Rev. J. Baldwin Brown, B.A.—from fellow-workers of both congregations." It is most gratifying to observe these manifestations of the thorough appreciation in which earnest Christian work is held by our friends at Brixton.

PETERBOROUGH.—On Wednesday last, the members and congregation of Trinity Chapel in large numbers participated in a social tea-meeting got up to welcome home again their pastor (the Rev. D. Robertson) after an absence of five months through ill-health. Wm. Vergette, Esq., one of the deacons of the church, occupied the chair, and after a congratulatory address, presented in the names of the church and congregation, a very handsome silver tea and coffee service to their pastor and his wife in commemoration of their recent marriage, as a token of their affection and esteem, accompanied by best wishes and earnest prayers for their highest happiness and increasing usefulness. The rev. gentleman feelingly acknowledged this generous kindness, and the honour thus conferred upon them, and wished them in return the increasing enjoyment of all good, both temporal and spiritual. Several other congratulatory addresses were delivered by friends. The eleven years of Mr. Robertson's ministry have been instrumental in greatly increasing the church and congregation and building a handsome and commodious sanctuary. Three flourishing Sunday-schools are also associated with it, and a circle of village outposts (thirteen in number), which are supplied by two ministers and two evangelists, along with lay brethren of their own and other churches, who nobly aid in the good work. Neat chapels have already been built in most of these villages.

VENTNOR.—On Wednesday, Feb. 21, the memorial stone of the new transept of the Congregational church in this watering-place was laid by R. A. Tarlton, Esq., of Australia. The weather was fine and the attendance large. Outside the church, at the northern extremity of the ground, a platform had been erected; one for the choir, and a third for the spectators. Every available corner was filled, a very large number of the visitors to Ventnor being present. At three o'clock the Rev. R. A. Davies, the pastor, gave out a hymn, the Rev. J. Williamson read a portion of Scripture, and a prayer was offered by the Rev. G. A. Coltard, of Ryde. At the request of Mr. Davies, the venerable Robert Moffat (who is staying at Ventnor) came forward to present the trowel, and in doing so made a modest reference to his own work:—"My sable sons and daughters of Africa," he said, "for them I have worked for fifty-four years, for them I am working still, for them I shall work to the end of my days," referring to his present version of the Sechuana Bible. On the trowel was the following inscription:—"Presented to R. A. Tarlton, Esq., on the occasion of his laying the memorial stone of the transept of the Congregational Church, Ventnor, Isle of Wight. The Rev. Robert Moffat made the presentation on behalf of the church, Feb. 21, 1872. R. Allan Davies, pastor." The trowel itself was very beautiful in design and execution. Another hymn having been sung, the stone was laid, with the usual formalities, by Mr. Tarlton, who then stood upon the stone and delivered a suitable address. Mr. John Fernie, of Serene View, announced that subscriptions might now be placed on the stone, and the sum of 124*l.* 17*s.* was then deposited. At five o'clock tea was provided in the schoolroom; there was a crowded attendance. In the evening there was a public meeting, at which speeches were delivered by the Rev. J. D. Cring, Sandown; J. H. Jellie, Gosport; Joseph Fletcher, Christchurch; Thomas Poole, Lymington; and F. B. Williams, Cowes; and singing of some anthems was interspersed. The collections throughout the day amounted to 134*l.* 8*s.* 7*d.*, raising the subscription list to the handsome amount of 1,072*l.* 2*s.* 9*d.*

Correspondence.

WORKING OF THE MAINE LAW IN MAINE.

To the Editor of the Nonconformist.

SIR,—I observe the statement of "A Cosmopolitan" in his "stray notes" on "Men and Things in America" in your issue of the 28th ult., "respecting the working of the Maine law in Neal Dow's own State"—the State of Maine. "A Cosmopolitan" candidly gives us his authority—"A Maine man" from Pembroke, Washington, County Maine—a place of "two or three thousand inhabitants, partly Americans, Irishmen, and Englishmen, who are principally employed in rolling mills and the timber trade." It seems from the statement that there are "more than a dozen places where drink is occasionally sold." Mark the qualifying word—"occasionally." It seems also that Pembroke is on or near the coast, and that there are "two merchants" who own vessels running to Canada, Boston, and New York, and "they are thus enabled to secure freights of liquor." This implies clearly that there are no State distilleries and breweries at hand to supply these "dozen places" that "occasionally" violate the law; and it is admitted that "once in a while the Sons of Temperance will proceed against" these merchants who break the law. This shows that the law is no dead letter, however much it may be "occasionally" evaded or violated. Another definite statement is that in the county town of Washington (county Maine), "plenty of drink can be had *in a building adjoining the jail.*" This clearly indicates, I think, that the regular open sale of liquor is generally suppressed, and therefore proves the power

when, of set purpose, we resolve to "maintain our dignity." Please, therefore, allow Convocation to do this without ridiculing it. But the curious, though not altogether unexpected, thing was that there were members who objected to its being done at all. Archdeacon Denison was one of these. Indeed, the archdeacon thought they ought to "protest." Dr. Jebb thought the nation "deserved the vengeance of Almighty God" for passing over these landmarks, and for his part "he would never give up his right to speak of the Blessed King Charles the Martyr." After discussion *pro* and *con* partly in this style, partly in a more modern style, these once celebrated holidays were formally left out. However, Dr. Jebb can still, if he chooses, call Charles the First a Blessed Saint and Martyr, or even keep a fastday in mournful commemoration of the ascension of the House of Hanover to the throne.

Whether or not because of the increasing consciousness of the presence of a "common enemy" before the citadel we cannot say, but we do find a little milder tone than usual being adopted by some Churchmen towards each other. This was especially obvious at the meeting of the Church Association at St. James's Hall last week. It may be remembered that the Bishop of Petebrorough referred to this association in very hard language in the House of Lords, and certainly it must be painful to see tens of thousands of pounds being spent, and spent successfully, in prosecuting members of one's own Church for illegal services. Now, at the meeting of the Church Association, it was candidly admitted that Ritualists had been prosecuted, and some 23,000*l.* spent in the various prosecutions. Nay more, the prosecutors confidently expect to succeed in another case—that against Mr. Bennett; but at the same time, they warmly, and with the most obvious sincerity, disclaim any personal animosity. As the chairman, Mr. Joseph Hoare, said, "It was not because Mr. Mackonochie and Mr. Purchas did this or that, that we instituted these proceedings. It was because we found it impossible to vindicate the law of the Church without prosecuting somebody. If we could have brought an action against a shadow, and so have established the law, no man would have been selected." This is much better than language recently used at Exeter Hall. And of course, it is true that, as the Ritualists cannot keep a "whipping-boy," they themselves must be whipped when they do wrong. They have, however, now, the satisfaction of knowing what pain the punishment causes to the Evangelicals as well as to themselves.

The recent Liberal legislation respecting the universities has occasioned the production of a new statute at Oxford, to amend the old statutes respecting the examination for the B.A. degree in the Rudiments of Faith and Religion. The new statute was under discussion for two days. On the first day it was proposed that the Nicene Creed, with one or more books of the Bible, should be allowed as an alternative for the 39 Articles. This, however, was rejected. Then came an amendment making examination in the 39 Articles optional; but this also was rejected. Then an amendment having for its object the removal of all religious distinctions, was moved, but this also was lost. The Liberal party, on these occasions led by the Principal of St. Mary's Hall, Mr. Neate, the Master of Balliol, and others, fought these questions with great persistency and ability. Ultimately the statute was adopted. It provides, as we learn from a letter written by Professor Burrows in the *Times* of Tuesday—"(1) For the examination, and therefore instruction, of members of the Church of England; (2) for the examination of those who are members of the Church of England, and yet wish to be examined in the Bible; and (3) for those who decline the religious examination altogether, and prefer to take up the authorised secular equivalent." This is a step in advance, but, before long, Oxford may move far beyond these points.

While the Oxford Convocation was debating this question, a meeting was being held at Cambridge to receive a report from the delegates of the late Manchester Conference. A great deal, of course, that was said, applied to the Education Act, but Mr. Neville Goodman, in a very comprehensive speech, enlarged, also, onthe question of the clerical fellowships, upon which, we are glad to see, a resolution was passed. Our readers will find a report of this meeting in another column, and will be glad that the Nonconformist members of this University are sticking with unflinching fidelity to their hereditary colours.

The majority on the second reading, and in committee, on the Burials Bill has greatly exasperated the Church Defence party. The *National Church* remarks that that on the second reading was "bad enough," but that the majority in committee was "much worse." It entreats, therefore, for strenuous, earnest, and persevering opposition. The *Devonshire Churchman* says upon the same subject, "There is now no disguising the fact that we have been caught napping. Verily, the energy and determination of the Liberationists are worthy of all imitation." It, also, appeals to the energy of the Church defenders.

A correspondent of the *Guardian* is giving an interesting report of Dr. Döllinger's lectures on the reunion of the Christian Churches. Dr. Döllinger reviews the position of the whole world in regard to religious unity, embracing in his wide and philosophical survey, all the religions of mankind. In the course of his third lecture he refers to the position of the English Church, upon which he says:—

As regards England, the number of the friends of Church reunion is very large and still daily increasing. The movement which has been for thirty-five years in progress, the so-called Oxford school, which was termed Puseyism, or now Ritualism, this is in its essentiality, and for the most part in the consciousness of its adherents, an effort towards reunion with the old Churches, the Western Catholic and the Greek. For some years a religious publication has appeared in England, solely devoted to the work of Church union; but, on the other side, there is in England also a sharp Protestant spirit, the antagonism, above all, to Rome and to every extension of religious symbolism which goes beyond the strictest Biblical prescription, to every extension or adornment of the form of Divine worship. This antagonism is nowhere so great as in England; in the great bodies of the Baptists, Congregationalists, Wesleyans, or Methodists in England, this spirit—the Calvinistic spirit they call it there—is exceedingly powerful, and from them it operates also on the members of the State Church. And as regards the State Church itself in England, there must, if she will deal seriously with the attempts at union, first be accomplished a deeply based alteration in the situation of the Church. She must, as I think, lose her present position, by which she is the ruling State Church; since, through this position, she is at once too narrow and too broad, too loose and too confined, too free on the one side and too dependent on the other.

Another prophecy of disestablishment!

THE DISESTABLISHMENT MOVEMENT.

FINSBURY.—The first of a series of metropolitan conferences was held at Myddelton Hall, Islington, on Thursday, the 29th Feb. Mr. H. Spicer, junior, presided, and among those who took part in the proceedings were Dr. Edmond, Rev. Mark Wilks, Mr. Samuel Sharpe, Mr. J. Glover, Mr. W. Willans, Rev. H. Ierson, Mr. Stafford Allen, Mr. Chatfeild Clarke, and Mr. C. Miall. Mr. Carvell Williams and Mr. W. H. Michael attended to represent the executive committee. The proceedings were private, but we may state that steps were taken for the appointment of a borough council of the Liberation Society, to represent all parts of the district, with a committee to take electoral, parliamentary, and other action.

THE REV. W. HEATON continues to lecture with success in Hants and Wilts. At Fair Oak there was a large attendance; and as the vicar has preached against the movement, Mr. H. is to revisit the place and lecture in reply. The plan in accordance with which Mr. H. is lecturing includes Cowes, Ringwood, Freemantle, Shirley, Salisbury, Winterslow, Wilton, Totton, Woolston, Ashby, and Norton Heath, and others will be added. The delivery of the lectures, with the reports in the newspapers, have attracted a great deal of attention to the subject, and it is likely that they will be followed up with a large public meeting at Southampton.

OLDHAM.—The annual meeting of this branch was held on the 29th February. There was a large attendance; people on both sides being present, and questions being put at the close. Mr. J. Taylor, J.P., presided, and Mr. Kearley, the Rev. C. Williams, Mr. Geddes, Mr. Travis, and the Rev. Messrs. Sidebottom, Turnock, Garside, and Hodgson, were the speakers.

THE REV. W. F. CALLAWAY has lectured at Tideswell and Bakewell—both new places so far as the society is concerned.

BLACKHEATH.—The Rev. Geo. Conder lectured at the Alexandra Rooms last Friday night; Mr. H. R. Ellington presided. The friends of the Establishment mustered more strongly than the liberators, and proposed and carried a resolution opposed to the lecturer's views. It was the first meeting of the kind held at Blackheath. A letter in reference to this meeting appears in another column.

ST. ALBANS.—We have a report of a conference and public meeting at St. Albans which we are obliged to hold over.

RESIGNATION OF MR. EDWARDS.—The *Liberator* for March contains the following:—"We are sure that our readers will share in the concern we feel at having to acquaint them that Mr. Edwards, who has so long been officially connected with the society, has relinquished the treasurership and retired from the executive committee. It became known at the last conference that Mr. Edwards differed from a large section of the society's supporters in regard to the question of national education: he retaining the opinion that secular should be combined with Biblical instruction, and that, therefore, education could not, under any circumstances, be given by the State. Some other members of the committee have taken the same view, and although the society has, from time to time, published resolutions on the subject, its action has not been of the vigorous character which would probably have resulted from unity of sentiment. The recent advance of Nonconformist opinion in the direction of combined secular and separate religious instruction has naturally influenced the views of the executive, and, dissenting from the opinions of the majority in regard to a point which he considers to be of fundomental importance, Mr. Edwards has felt it to be his duty to retire from the office he had so long filled. As may be supposed, his colleauges have earnestly endcavoured to induce him to arrive at a different decision; but, as he has felt himself unable to take any other course, his resignation has been accepted—he, on his part, expressing the pleasure which he has felt in association with those whom he has highly esteemed, and in working for a cause which he still hopes to serve, though unofficially connected with the organisation. The feelings of the committee will be seen from the following resolution, which was passed at a meeting held on the 26th of February:—

That the committee have received with feelings of the deepest regret the resignation of their valued colleague, Wm. Edwards, Esq., who for nearly twenty-two years has filled the office of the Society's treasurer, and for nearly eighteen years has acted as chairman of its Executive Committee. In reluctantly accepting such resignation, they desire to place on record their high appreciation of his unswerving attachment to the Society's principles—the devotedness and generous liberality with which he has assisted to sustain its operations—the efficacy which has characterised his conduct of its financial business, and the urbanity, as well as the judgment, with which he has presided over their own deliberations. Reciprocating the strong feelings of personal regard which he has expressed towards themselves, they confidently reckon on his continued sympathy and aid during the remainder of a struggle in which he has borne so honourable a part, and trust that, in the providence of God, he may be spared to witness the complete realisation of the object which they have for so lengthened a period been jointly labouring to accomplish.

This resolution suggests many reflections, in which, however, we are unable to indulge, from the late period of the month at which the event has occurred. Its terms will, we are confident, commend themselves to every one of the Society's supporters, and more especially to those who have longest been connected with it, and therefore have most frequently come in contact with its late treasurer. When the time comes to narrate the history of the Liberation movement, from its commencement to its successful close, the name of William Edwards will be associated with those—some removed by death and others still living—who will be held in honour by a coming generation as the leaders of one of the most beneficent enterprises of the present century."

RELIGIOUS EQUALITY AND CLERICAL FELLOWSHIPS.

MEETING AT CAMBRIDGE.

A meeting was convened at Cambridge on Wednesday, Feb. 28, by the joint associations to promote religious equality, and for the removal of religious disabilities at the Universities, to hear the report of their delegates to the Manchester Conference, and to consider the education question. Mr. William Bond occupied the chair, and speeches were delivered by the Rev. J. Ward, B.A., and Mr. Neville Goodman, M.A., St. Peter's (the delegates); and by Messrs. J. F. Moulton (Fellow of Christ College and senior wrangler), I. Spence (Fellow of Pembroke College), S. G. C. Middlemore (Christ's), the Rev. W. Robinson, and Mr. Henry Goodman; and resolutions were passed in support of a measure to be introduced this session to abolish clerical fellowships, and of Mr. Dixon's motion on education. Mr. Neville Goodman took occasion to criticise the speeches of Professor Humphry and Canon Birks, made at the Church Defence meeting, in the following terms:—

Professor Humphry, whose name, wherever uttered, but specially in these walls, would call forth an expression of respect and gratitude, truly said in his speech that sentiment is stronger than fact. We have seen this to be so a thousand times, specially when a youthful lover in the ardour of his first affection—which is, as we are told, generally bestowed on an object older than himself—can see no defect in his love because he has already clothed her with the richest garniture of his own fervid imagination; and when Professor Humphry speaks of the ancient Church of his sentiment, and calls her the Church of the poor; when he praises her liberality and her elasticity, and her economy, since "so much good work was never done, or is likely to be done, at so small a cost"; when he speaks of her impressibility to "the sense and sentiment" of the British people, and says that "she strives to exercise her legitimate influence with less of dogmatic domination over that freedom of thought and liberty of action which are essential to the factors of a great nation"; he is but serenading the ancient Church of his first love, of his sentiment, with an extravagant but doubtless sincere flattery. It is the Church of his sentiment, the Church of his own imagination, the Church of his own glowing fancy, but *not* the Church of England. He paints a picture derived wholly from the mirror of his own mind, wherein is reflected his own large liberality, his own cheerful charity, his own bright benevolence; but the picture has no more resemblance to the Church established in this realm than "the counterfeit presentment of two brothers." At best this conception is but what the Church of England might become (perhaps) if all its members, clergy as well as laity, were like the professor himself. But, unfortunately, laymen like him are just the men that have no influence in the councils of the Established Church. He (Mr. Goodman) did not profess not to regret that so liberal a minded man should not be standing side by side with them on this platform, but he did rejoice that he was active in the

sphere in which he moved as a Church reformer, because he did not doubt that after a few years of endeavour on the part of the professor to reform a system that had for three hundred years resisted all reform, he would cry out with Hamlet, "O, reform it altogether." Indeed, the fascination of that illusion with which he endued the idol of his sentiment seemed already to have lost some of its spell, for in the latter part of his speech there occurred this remarkable sentence:—"She (the Church) must still further abolish those abuses which some years ago must to all thinking persons have seemed to sound her death-knell from every cathedral tower and every parish church in the kingdom." He assumed that the speaker was referring to that time of spiritual decay from the torpor of which the nation was aroused by the trumpet tongues of Whitefield and of Wesley. Might he remind the professor that the Church of England was just as much the Established Church of the realm in that unhappy time as now? Then, as now, she was powerless alike to originate or to suppress a spiritual revival which sprang up, indeed, in the hearts of some of her members, but which she drove forth from her to quicken a nation into renewed religious life. And the Church of England is just the same now as she was then, plus (he was happy to say) the self-sacrifice and effort which spring from the pure voluntaryism which she did not derive from her organism, but caught from her surroundings. Meanwhile, they responded to the appeal made to them by the professor as workers in the great common cause. But what says Canon Birks? This is what he says:—He (the Rev. Canon) regards us as men who would cause "the name of Christ to be shut out from the national councils, the Word of God to be forgotten and left wholly out of sight in every public law and ordinance"; who would convert churchyards into theatres, and churches into dancing saloons. Professor Humphry says:—"I of course think we should be actuated with a like feeling (towards Dissenters). Instead of regarding the other Christian institutions from an opposition point of view, we should look upon them as combinations of fellow-workers, who are striving, by somewhat different means, to attain the same end, and should fear that influences which injured them would render the work we have to do greater and more difficult." Those are the words of Christian charity. Look you now what follows. Here is your pastor, like a mildewed ear, blasting his wholesome brother. He would defend against our attack "the State from the grievous curse and shame of open and proclaimed ungodliness, and from the guilt and crime of mischievous and wretched sacrilege; defend ourselves as citizens, members of a great Christian empire, from being degraded into citizens of an apostate confederacy, a nation that has cast off the laws of God and the Gospel of Christ to blazon on the standard of its legislature the old maxim of the sensualist—'Let us eat and drink, for to-morrow we die.'" Could any language contain a more bigoted misinterpretation of our aims and objects? We accused of casting off the Gospel of Christ! Why our very strongest incentive to action in this very matter is that we conceive it would make that Gospel have freer course. We banish the laws of God from our land! Why it is our desire that they should be engraved on the hearts of both legislators and people, and then it would not be necessary to compel them to be read by law and under penalty. We desire national atheism! Why we would convert a shallow national profession into the possession of a living faith by the people composing the nation. Is there any connection between the establishment of a Church by a Government and the living piety of the people over which that Government is set?" History, both ancient and modern, negatives this assumption. Surely Canon Birks must know that in America, Canada, and Australia there is no Establishment. Will he maintain that among those vast masses of our fellow-men there is therefore no Christian profession, no acknowledgment of the laws of God, and no true faith? surely the depth of his intolerant bigotry does not reach so low, though, he confessed, it was difficult to fathom it. On the other hand, the easiest and readiest device of the practical atheist—he did not mean the atheist in creed, but in life—was to hand over the expression of his religion to the State. He remembered a true tale told by the Duc de St. Simon, the notorious gossip of the Court of Louis XIV. He said that two old retired Court ladies, of that corrupt Court, went to hear the renowned Fenelon, and went home convicted and desponding, but determined to bring forth works meet for repentance. and after canvassing what they could do to appease their consciences, and rejecting this and that piece of self-sacrifice as too costly, they at last unanimously agreed that there was one sign of penitence they could adopt, and that was that they could make their servants fast. The State is the servant of its people, and we can, if we will, like the old French hags, pay it to do our devotion for us. But, for its own part, he had a profound suspicion of that piety, which made the dead its bankers, the State its almoners, and a State-paid priesthood its evangelists. Would Canon Birks maintain that England had no art, no literature, no trade, and no commerce, because the State had never actively promoted art, because it had retired from the censorship of the press, and forsaken its monopolies of trade? No, our art would compare with any modern art, our free literature was our pride, and the middle classes of this country had made trade a triumph and our commerce a queen whose influence is felt through every port, through all the continents; and why? Because, mainly because, our Government had left it alone. And religion shall, we trust, take its true place in the hearts of Englishmen when it has ceased to be a department of State.

THE ROMAN CATHOLIC CHURCH IN IRELAND.—"A Loyal Irish Roman Catholic" writes to say that prayers were not offered up by his Church for the Prince of Wales when his life was despaired of, and that the Irish bishops did not order or authorise public prayers of any description to be offered up in any diocese in Ireland. In neglecting to do so, he remarks, they took a course profoundly regretted by all loyal Catholics.

PUPIL TEACHERS AND TRAINING COLLEGES.—Mr. Samuelson has given notice in the House of Commons that he will call attention to the increasing grants to the denominational training colleges, and to the defective conditions of admission and instruction of the students; and move that it is desirable to revise the grants of training colleges and to encourage the establishment of efficient undenominational normal schools.

ARCHDEACON DENISON.—Since the removal by the bishop of the licences of the curates of East Brent, Archdeacon Denison has publicly announced that he will not nominate any other curates to his diocesan. The archdeacon says that if the bishop thinks he has cause to find fault with the teaching and practices in the church of East Brent, he should proceed against him, and not the curates. "I shall be ready," he adds, "and thankful at all times to receive the private confession of men, women, and children."—*Daily Telegraph.*

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Religious and Denominational News.

The Rev. J. E. Whitehead, late of Horncastle, has accepted a most cordial and unanimous invitation to the pastorate of the Congregational Church, Swanland, near Hull.

OVERTON, HANTS.—The Rev. J. Moreton, who has resided some time in London, is about to return to his old sphere and field of labour, Overton, Hants, by the desire of the people, the recommendation of the Home Missionary Society, and the concurrence and acceptance of the Hampshire Association. He will settle there about Lady-day.

THE PRIMITIVE METHODISTS have purchased Stepney-green Tabernacle, until recently occupied by the congregation of the Rev. Archibald Brown, but now too small. The tabernacle was erected nine years ago, and cost more than 3,000*l.* It has since been altered at considerable cost, and made to seat nearly 1,000 persons. The schoolrooms accommodate 500 scholars. The property is leasehold, with ninety years unexpired. The purchase-money is 2,500*l.*

LEICESTER.—The friends connected with the Collegiate Church in this town are addressing themselves to a considerable work. The premises, which were formerly the Collegiate School, were secured five years since; but have continued private property. It is now felt important that the church should be put in trust, and the amount required to purchase should be raised. The pastor, the Rev. Joseph Williams, recently laid before the people an outline of plans for taking up the effort, which was with great unanimity and heartiness responded to. It is determined to use energetic measures to accomplish it speedily; that the church may be free to carry on various agencies for the growing district in which it stands.—*From a Correspondent.*

BRIXTON.—On the evening of Friday last, the 1st inst., a deputation from the building committee of the Brixton Independent Church waited upon Mr. Houlder at his residence, Homewood, Clapham Park, for the purpose of presenting to him a testimonial subscribed for by members of the Rev. Baldwin Brown's present and former congregations. This testimonial, in the shape of a handsome ormolu drawing-room clock, was accompanied by an appropriate and affectionate address, beautifully written and illuminated, and bound in velvet, and the clock itself bore the following inscription, which sufficiently explains the reasons and the motives of the gift:—"To Alfred Houlder, Esq., in cordial recognition of his ability, zeal, and energy as chairman of the building committee of the Brixton Independent Church, and of his valued services as deacon and treasurer there, and for many previous years at Claylands Chapel, under the ministry of the Rev. J. Baldwin Brown, B.A.—from fellow-workers of both congregations." It is most gratifying to observe these manifestations of the thorough appreciation in which earnest Christian work is held by our friends at Brixton.

PETERBOROUGH.—On Wednesday last, the members and congregation of Trinity Chapel in large numbers participated in a social tea-meeting got up to welcome home again their pastor (the Rev. D. Robertson) after an absence of five months through ill-health. Wm. Vergette, Esq., one of the deacons of the church, occupied the chair, and after a congratulatory address, presented in the names of the church and congregation, a very handsome silver tea and coffee service to their pastor and his wife in commemoration of their recent marriage, as a token of their affection and esteem, accompanied by best wishes and earnest prayers for their highest happiness and increasing usefulness. The rev. gentleman feelingly acknowledged this generous kindness, and the honour thus conferred upon them, and wished them in return the increasing enjoyment of all good, both temporal and spiritual. Several other congratulatory addresses were delivered by friends. The eleven years of Mr. Robertson's ministry have been instrumental in greatly increasing the church and congregation and building a handsome and commodious sanctuary. Three flourishing Sunday-schools are also associated with it, and a circle of village outposts (thirteen in number), which are supplied by two ministers and two evangelists, along with lay brethren of their own and other churches, who nobly aid in the good work. Neat chapels have already been built in most of these villages.

VENTNOR.—On Wednesday, Feb. 21, the memorial stone of the new transept of the Congregational church in this watering-place was laid by R. A. Tarlton, Esq., of Australia. The weather was fine and the attendance large. Outside the church, at the northern extremity of the ground, a platform had been erected; one for the choir, and a third for the spectators. Every available corner was filled, a very large number of the visitors to Ventnor being present. At three o'clock the Rev. R. A. Davies, the pastor, gave out a hymn, the Rev. J. Williamson read a portion of Scripture, and a prayer was offered by the Rev. G. A. Coltard, of Ryde. At the request of Mr. Davies, the venerable Robert Moffat (who is staying at Ventnor) came forward to present the trowel, and in doing so made a modest reference to his own work:—"My sable sons and daughters of Africa," he said, "for them I have worked for fifty-four years, for them I am working still, for them I shall work to the end of my days," referring to his present version of the Sechuana Bible. On the trowel was the following inscription:—"Presented to R. A. Tarlton, Esq., on the occasion of his laying the memorial stone of the transept of the Congregational Church, Ventnor, Isle of Wight. The Rev. Robert Moffat made the presentation on behalf of the church, Feb. 21, 1872. R. Allan Davies, pastor." The trowel itself was very beautiful in design and execution. Another hymn having been sung, the stone was laid, with the usual formalities, by Mr. Tarlton, who then stood upon the stone and delivered a suitable address. Mr. John Fernie, of Serene View, announced that subscriptions might now be placed on the stone, and the sum of 124*l.* 17*s.* was then deposited. At five o'clock tea was provided in the schoolroom; there was a crowded attendance. In the evening there was a public meeting, at which speeches were delivered by the Rev. J. D. Cring, Sandown; J. H. Jellie, Gosport; Joseph Fletcher, Christchurch; Thomas Poole, Lymington; and F. B. Williams, Cowes; and singing of some anthems was interspersed. The collections throughout the day amounted to 134*l.* 8*s.* 7*d.*, raising the subscription list to the handsome amount of 1,072*l.* 2*s.* 9*d.*

Correspondence.

WORKING OF THE MAINE LAW IN MAINE.

To the Editor of the Nonconformist.

SIR,—I observe the statement of "A Cosmopolitan" in his "stray notes" on "Men and Things in America" in your issue of the 28th ult., "respecting the working of the Maine law in Neal Dow's own State"—the State of Maine. "A Cosmopolitan" candidly gives us his authority—"A Maine man" from Pembroke, Washington, County Maine—a place of "two or three thousand inhabitants, partly Americans, Irishmen, and Englishmen, who are principally employed in rolling mills and the timber trade." It seems from the statement that there are "more than a dozen places where drink is occasionally sold." Mark the qualifying word—"occasionally." It seems also that Pembroke is on or near the coast, and that there are "two merchants" who own vessels running to Canada, Boston, and New York, and "they are thus enabled to secure freights of liquor." This implies clearly that there are no State distilleries and breweries at hand to supply these "dozen places" that "occasionally" violate the law; and it is admitted that "once in a while the Sons of Temperance will proceed against" these merchants who break the law. This shows that the law is no dead letter, however much it may be "occasionally" evaded or violated. Another definite statement is that in the county town of Washington (county Maine), "plenty of drink can be had *in a building adjoining the jail.*" This clearly indicates, I think, that the regular open sale of liquor is generally suppressed, and therefore proves the power

and efficiency of the law, rather than its nullity. The population of this county town is not given, but as the witness speaks of a village of "two or three thousand inhabitants," no doubt the "county town" would be more populous still.

Again, it is stated that "for private use liquors are constantly imported in barrels marked, 'Flour,' 'Apples,' &c. The two liquor merchants openly defy the law." Now, the statement that liquors are imported in barrels marked "Flour" or "Apples" shows that the law is *not openly defied*, but *secretly evaded*. But the Maine Liquor Law does not prohibit the importation of liquors for private family use—only for public sale. Why, then, resort to the "flour"-barrel dodge? Probably because public sentiment is so strong against the drinking usages, that respectable families do not wish it to be known that they import a supply for home use. This is a tribute to the higher law of an enlightened public opinion. So much for the definite facts, and your readers can appraise them at their full value.

But nowwe come to the generalisation of these slender facts—the tremendous conclusion that "*the result of the Maine Law is decidedly to promote drunkenness amongst workmen.*" I venture to say that no sober and intelligent man who had lived in Maine prior to the passing of the Prohibitory Law, and who knew the broad facts of the case as to the present time, would dare to endorse such a statement as that. It is recklessly wild, and I fear wilfully perverse. Your correspondent himself does not endorse, or seem to believe it, for he says, "*Condemnation of a Maine Law because it promotes drinking, is new to me,*" and I may add that it is utterly incredible to those who know anything of the real facts of the case. It seems that this "Maine man"—an Irishman of the Mehan or McCarthy style, no doubt, who told this romantic story to a "Cosmopolitan," gave it as his opinion "most decidedly," that "a permissive law would work better than a Maine law." This seems to have been explained on the ground that there being no coercion, "the spirit of devilry which induces men to drink in sheer bravado would not exist." I hope that this spirit of devilry does not pervade the State of Maine. That it does not, will be obvious and evident from the subjoined testimonies, selected out of heaps of similar statements, made by gentlemen who know whereof they affirm; who are competent to state what they know; and whose honourable names are given to the public, as they have nothing to conceal or be be ashamed of. If "A Cosmopolitan" can send you any counter testimonies of equal weight, he will be a clever fellow.*

I remain, respectfully,

THOS. H. BARKER, Sec. U.K.A.

41, John Dalton-street, Manchester.

March 2, 1872.

Testimony of J. B. Gould, Esq., American Consul, Birmingham:—

The American Consul at Birmingham (J. B. Gould, Esq.), who resided for many years in the State of Maine, makes the following statement:—"The question is often asked if that law is not a failure? and you can judge for yourselves when I state certain facts with which I am perfectly familiar. Like all the laws against crime in Great Britain and other countries, there are violations of this; but it cannot be counted a failure, when it is understood that in all that State there is no open bar; there is no hotel or public-house which sells openly to customers; no sign, with gilded letters, advertising the traffic; no decanters displayed at the windows; no brilliant lanterns before the doors, giving evidence that drink is to be obtained. If obtained at all, it is in the private apartment of the hotel, or through some back-door of the shops. The difficulty of this secret traffic is increased in view of the fact that it must be smuggled into the State, being seized by the police if brought by the usual modes of transportation. Before coming to England, I had boarded for two years at one of the largest hotels in the State, where, according to American custom, the guests all sat at a common table, and during those two years not even ale or porter was seen upon the table more than twice or thrice."

The American Consuls at Manchester and Sheffield bear similar testimony.

Testimony of the Hon. Judge Woodbury Davis, of the Supreme Court, Maine:—

"That previous to the enactment of the Maine Liquor Law in that State, the sale of liquor was permitted in almost every town: nearly every tavern in country and in city had its bar; at almost every village and corner was a grogshop, and in most places of that kind there were old men and young who spent their earnings in dissipation. Men helplessly drunk in the streets, or sat by the wayside, were a common sight, and at elections and other public gatherings there were scenes of debauchery and riot enough to make one ashamed of his race. What has become of this mass of corruption and disgusting vice? The Maine Law has swept it away for ever. In some of our cities something of the kind may still be seen, but in three-fourths of the towns in this State such scenes would now no more be tolerated than would the revolting orgies of savages. No observing man who has lived in the State for twenty years, and has had opportunity to know the facts, can doubt that the Maine Law has produced a hundred times more visible improvement in character, condition, and prosperity of our people, than any other law that was ever enacted."

Judge Davis has lived all his life in the State of Maine, and as a lawyer and associate justice of the Supreme Court, has had the working of the law constantly before him.

Testimony of the present Governor of Maine:—

"The evils resulting from the use of intoxicating drinks are alarming, and demand the earnest thought and wise, persistent effort of the Christian, the philanthropist, and the statesman. Through the light that has been given, the moral influences that have been exerted, and the removal to some extent of the temptation to drink by the prohibitory law, there is very much less drinking in Maine in proportion to the population than formerly, and less than in most other portions of the country. These facts are demonstrated by the recollection of those whose memory goes back over the last thirty or forty years, and who have compared this with other States."

Mr. Thomas Eustace Smith, M.P. for North Shields, during the past year gave his testimony in the House of Commons, to the effect that what he saw and heard as to the valuable working and result of the Act had decided him to vote for the Permissive Bill.

Mr. Thomas Hughes, M.P. for Frome, who has recently returned from the United States, and has made careful inquiries, says:—"I did not see a single drunken person in New England."

CENTRAL ASSOCIATION FOR STOPPING THE SALE OF INTOXICATING LIQUORS ON SUNDAY.

To the Editor of the Nonconformist.

Sir,—Mr. Hugh Birley, M.P. for Manchester, having introduced a bill for stopping the sale of intoxicating liquors on Sunday, the Central Committee and Auxiliary Association are preparing to support him by an extensive petition movement, and ask the active co-operation of the Christian churches.

It is desirable that a petition should be sent from every congregation in England and Wales.

Petitions will be supplied free on application to the undersigned.

Yours truly,

EDWIN BARTON, Secretary.

Offices, 43, Market-street, Manchester,
March, 1872.

CHURCH DEFENCE.

To the Editor of the Nonconformist.

Sir,—I had the misfortune to be one of a number of persons assembled last Friday night at the Alexandra Hall, Blackheath, to listen to a lecture by the Rev. G. W. Conder on the disestablishment question. I say the misfortune, not at all with reference to the lecturer or his lecture, but on account of the disgraceful conduct of a certain number of Churchmen of Blackheath, who took the occasion to annoy the lecturer in the most offensive and insulting manner. It is matter of great regret, in the first place, that the Nonconformists of Blackheath themselves, by their apathy upon the great ecclesiastical questions of the day, should have given the occasion for the apparent triumph of their opponents. They were conspicuous by their absence. It appeared from the remarks of some of the Churchmen present at the meeting that there subsists such a delightful state of harmony and union between the Churchmen and the Dissenters of this halcyon region, that the Dissenters would on no account hurt the feelings of their dear Church brethren by even listening to anything about their disestablishment; though it equally appears that the only terms on which they are allowed to enjoy this delicious harmony are their utter silence about the reason for their actual and practical Nonconformity. They may go to their conventicle if they like, and not be insulted or other than socially ostracised. But if they say a word about religious equality, then they must take the consequences.

Anyhow, it was very apparent, soon after the proceedings commenced, that mischief was brewing. A few young men went up into the gallery to reconnoitre. After satisfying themselves that the course was clear, and consultation with one or two friends in the body of the hall, they went off in the most noisy and offensive manner, to return in a short time with a batch of about thirty youths, mostly from a neighbouring proprietary school—Church, of course,—who came into the hall making all the noise they could when the lecture was nearly half delivered. They were hardly seated when the lecturer was subjected to a series of the rudest and noisiest interruptions; some of his statements were greeted with cries of "It's false!" These interruptions, of the most insulting and offensive kind, were kept up to the end of the lecture. Some "gentlemen" of the neighbourhood acted as fuglemen for their party of young-gentlemen roughs. At the close of the lecture one of the party rose to move a resolution of regret that the subject had been introduced into the district, which was seconded by another of the same party. They were heard with the utmost quiet and patience and gentlemanliness by the Nonconformists. Yet when an amendment was moved, embodying a vote of thanks to Mr. Conder, and an approval of the agitation of the disestablishment question, the speakers were again subjected to interruption of the rudest kind. One gentleman, a Chancery barrister, said he thought perhaps the lecturer was entitled to "a modicum of thanks, just a modicum of thanks perhaps for the trouble he had taken in coming down to Blackheath," but it was evident that under the seeming concession there lurked a spirit of superciliousness and contempt which are hard to reconcile with the gentlemanliness one expects in a barrister, and the Christianity that ought to be found in an Evangelical or a Sunday-school teacher.

Well, Sir, the Church party got the victory, such as it was, and no doubt the *Church News* and the *Record* will gloat over it, as the *Globe* and *Standard* have already done. But what is it worth after all? What is the real value of the clamour of thirty or forty ill-behaved lads? What is the real meaning of clamour instead of counter-argument? Is it not a virtual giving up of their case? Was it not something very like meanness to wait to see if there were a chance of their being strong enough to overpower the Nonconformists before bringing up their forces? Is it the rule of the gentlemen (?) at this proprietary school to fight nobody who is not weaker than themselves?

Certainly, the Nonconformists could not wish for a better illustration of the mischievous tendency of Church Establishments than the spirit evinced, not only by the batch of schoolboys who were brought to the meeting to create a disturbance, but by the other Churchmen present. It was the spirit that in former years sent men to Tyburn and Smithfield. Nor is there much doubt that these gentlemen themselves, of course in the most religious of spirits, would have resorted to violence on Friday evening; but for the wholesome fear of the police and the magistrate.

Apologising for the length of this letter, I am, Sir, your obedient servant,

A HATER OF MEANNESS.

London, March 4, 1872.

SUNDAY LABOUR IN THE POST OFFICE.

To the Editor of the Nonconformist.

Sir,—This committee will thank you warmly if you can permit space for this communication, and so give opportunity for communicating to very many parishes the newly-promulgated rules as to postal work on the Lord's Day. The committee on Sunday labour in the Post Office, consisting of Lord Dalhousie, Sir George Grey, and Mr. Monsell, the Postmaster-General, have presented their report to the House of Parliament, and recommend the following alteration in existing rules.

1. The old rule that receivers of *six-sevenths* of Sunday letters must agree to a cessation of a Sunday delivery in a rural district, is revoked, and two-thirds substituted.

2. Memorialists may ask for cessation of delivery or of collection, or of both.

3. If by the vote of receivers of two-thirds of the Sunday letters a delivery or collection be stopped, it can be resumed only by the vote of the same proportion of receivers. This is most important, inasmuch as till now, while it took six-sevenths to stop a post, there was needed but the vote of one-seventh to reimpose it.

4. A Sunday delivery of letters in places where no such delivery has been usual, can be prevented by the vote of receivers of one-third of the Sunday letters.

5. Where collections are made both from pillars and receiving houses, efforts are to be made to limit the collection to the one or the other.

6. To stop a Sunday delivery or collection in a town, there will still be demanded proof of "substantial unanimity" amongst the inhabitants in wishing for the abolition.

7. It is recommended that no letter-carrier who walks as much as fourteen miles on the week-day shall do any Sunday work, and the case is to be met by the postal authorities paying a substitute where a delivery or collection is insisted on, and under no circumstances shall a letter-carrier work for two consecutive Sundays.

8. The rule which permits any person to refuse or receive letters on the Lord's Day remains in force, and should be widely used; for under it each individual can show his regard for the Divine law, even though the community among which he lives should persist in enforcing Sunday labour on postal servants.

The new rule will be a very decided gain. Under the six-sevenths rule 3,000 rural letter-carriers have won the day of rest, and it would be easy for many of the remaining number to obtain their rest also under the more liberal two-thirds rule.

This committee trust that under these fresh regulations, for which they have earnestly struggled with many others, under the leadership of Mr. C. Reed, the member for Hackney, will encourage the clergy and godly persons in very many rural districts to secure rest for their letter-carriers. All needed information and suitable forms can be obtained from—

Sir, &c.,

JOHN GRITTON.

Lord's Day Observance Society, 20, John-street,
Adelphi, Feb. 29, 1872.

TETTENHALL COLLEGE.

To the Editor of the Nonconformist.

Dear Sir,—In your last edition (Feb. 28th) I notice a paragraph mentioning the names of the students from Tettenhall College who passed the last local examination at Cambridge University, and wish to point out an omission in it.

Eleven students are said to have passed, but only the names of ten are given. Also the *numbers* of those who passed in honours in the senior division are rightly given, but still the one *name* is omitted. Allow me then, as an interested party, to furnish you with the missing name, that of my brother, Thomas Arthur Roberts, who passed in second-class honours in the senior division, and distinguished in religious knowledge. Believe me, yours respectfully,

FRANK A. ROBERTS.

Cornbrook Chemical Works, Manchester,
March 1, 1872.

* To prevent misconception, it is only right to repeat that "A Cosmopolitan" is a pledged teetotaller, and can therefore have no personal motive for getting up a case against the Maine Law.—Ed. *Noncon.*

AMENDMENT OF THE ELEMENTARY EDUCATION ACT.

In the House of Commons on Tuesday evening, Mr. GEORGE DIXON (Birmingham), pursuant to notice, rose to move the following resolutions:—

That, in the opinion of this House, the provisions of the Elementary Education Act are defective, and its working unsatisfactory; and particularly that it fails to secure the general election of school boards in towns and rural districts.

That it does not render obligatory the attendance of children at school.

That it deals in a partial and irregular manner with the remission and payment of school fees by school boards.

That it allows school boards to pay fees out of rates levied upon the community, to denominational schools, over which the ratepayers have no control.

That it permits school boards to use the money of the ratepayers for the purpose of imparting dogmatic religious instruction in schools established by school boards.

That by the concession of these permissive powers, it provokes religious discord throughout the country; and by the exercise of them it violates the rights of conscience.

The hon. gentleman said he believed he was right in supposing that it was the wish of the various parties who took an interest in this question that they should come to a division that night—(cheers)—and as the subject embraced almost the whole field of elementary education, he had made an arrangement with the hon. member for Merthyr-Tydvil, who was to second the motion, that he, as a Nonconformist, should address himself especially to that part of the question which involved what had been termed the religious difficulty. The hon. member for Huddersfield would particularly explain the manner in which the 25th clause had been felt to be a grievance—(laughter)—and he himself would apply his attention to the educational side of the question. (Hear, hear.) These arrangements would prevent unnecessary repetition, and save the time of the House. There were at present in the country two systems of education—the national system, which was based upon rates and upon representation, and the denominational system, which was based upon private subscriptions and what he ventured to call irresponsible management. (Hear, hear.) His object would be to try and persuade the House that the former of those systems was the preferable one, and that the operation of the Act of 1870 had been disadvantageous in developing and strengthening the latter, that was, the denominational system. (Hear, hear.) If he had at various times denounced the large building grants that had arisen out of the period of grace, amounting to an increase of nearly 50 per cent. in the annual grants to public elementary schools and the payment of fees to denominational schools, it had not been because he considered that those measures affected the question of religious equality alone, but because in his opinion they had materially impeded the progress of education. He was fortified in that opinion by the remarks made in 1870 by the President of the Council, when introducing his measure, for the right hon. gentleman then said, "The education of the people's children by the people's officers in their local assemblies, controlled by the people's representatives in Parliament, was the principle on which his bill was based." Again, on the second reading of his bill, his right honourable friend said he was glad to hear the member for Birmingham express his belief that, under the provisions of the bill, the school boards would become universal, and compulsory attendance would be generally insisted upon, because that was the intention of the measure. The bill, however was subsequently very materially altered, and the hopes of the right hon. gentleman had not been fulfilled. Perhaps it would be too much to say that the right hon. gentleman had become the Minister of Education of the Conservative party, but it was certainly true that the manner in which he had viewed the operation of his own Act, and the manner in which he had influenced its operation, had been almost universally the subject of congratulation with hon. members opposite. (Cheers.) Only a few days ago, in reply to a question from him (Mr. Dixon), the right hon. gentleman stated that the amount of building grants arising out of the period of grace would in all probability reach the large sum of 400,000*l.* Although the question was then answered, the right hon. gentleman could not resist the temptation of telling the House that the meaning of that fact was that there would be 2,000,000*l.* of rates saved to the ratepayers. (Cheers.) That was at the time considered a subject of great congratulation; but let him (Mr. Dixon) point out what the meaning of that was and what were the sacrifices involved in that great saving. There would be accommodation provided by the 2,000,000*l.* for 400,000 scholars, and a very large number of the children so provided for would be in school districts where there would be no school boards, for the very fact of those grants having been made by the Government would prevent the formation of school boards in those districts where otherwise there would be an absolute certainly that school boards would be formed. (Hear, hear.) Those children would not have the inestimable advantage of the system of compulsory attendance, and the parents of every one of them, whether they were in school board districts or not, would be deprived of the opportunity of being able to take a part in the management of the schools to which their children went. The fact was that the 2,000,000*l.* alleged to be thus saved went to the formation of vested interests. (Hear.) And these vested interests would rise up to prevent the alteration and modification of the Act of 1870. They would hereafter be told, when they wished to establish school boards, that they had entered into a kind of compromise with the gentlemen who had subscribed their 1,600,000*l.*, and that by virtue of the compromise they were debarred from interfering with their rights as managers of denominational schools. He repudiated the word compromise—there had been no such compromise; they had simply been out-voted. (Cheers.) They would be out-voted that day—(cheers)—and again to-morrow—(cheers); but the time would come when victory would be on his side—(cheers and counter cheers)—and then he warned the House that all the cobwebs of compromise would be swept away. (Hear, hear.) The denominational system was inferior to the national system. Under the denominational system there was entrusted to irresponsible managers the spending of large sums of public money. If all the children of the working classes attended the elementary schools they would have four millions of children in the three kingdoms at school at a cost of fifteen shillings per head, the maximum fixed by the Act. They would have to pay something like three millions of money in annual grants for the support of the schools. The fees paid by parents would amount in all probability to two millions, making together five millions of money at least that would be spent in the maintenance of our elementary schools—the greater portion of which, so far as they could see at present, would be denominational schools, under irresponsible management. It would be impossible that the system could be continued, because the people would demand that they should have the right of controlling the expenditure of their own money, especially when the money so spent was spent on a matter in which every man had, or ought to have, a special interest—that of the education of his children. They would be told that the present system of payment by results was a sufficient control for the expenditure, but this was an illusion, because a great part of the money paid by the Government was paid for mere attendances, which, in the majority of cases, were without any result at all. (Hear, hear.) It was in order that results should be achieved that he asked that the control of this enormous expenditure should be placed, where alone it ought to rest, in the hands of the representatives of the parents and taxpayers. (Hear, hear.) They acknowledged by the Act of 1870 that it was the duty of the Government to see that secular education should be given to the people, but that duty was being evaded by relegating the performance of that which ought to be our highest duty to the irresponsible management of the clergy and the representative of the various sects; and if that duty were not performed, as he held it was not properly performed by them, upon Parliament must rest the responsibility when they refused to place it in the hands of those in whom the control ought to rest. Another reason why the denominational system was defective arose from the feeling of great and general dissatisfaction on the part of the school teachers. It was most essential that the instructors of our youth should be satisfied with their position, but it was not the case. They were tongue-tied and they dared not speak. He had received letters from many of them without signature—(Hear, hear),—the writers stating that if they gave their names they would be subjected to the criticism of the clergy and their patrons, and, it might be, to dismissal. (Hear.) In the large towns they were more independent. A union had been formed of some thousands of them, and a deputation from the central branches waited upon him a few months since, when they told him all that was in their minds. (Laughter.) There were two main divisions of complaint—one was that they were not sufficiently well paid; the next being that they were called the servants of the clergy, and, as one of them said, amidst the applause of the thirty or forty who were present, that they were anything between a gravedigger and a parson. ("Hear," and laughter.) He did not impute to the managers a desire to reduce the means of the school teachers so long as they had money with which to pay them, but they had not got it, and they could not adequately remunerate the teachers. He now came to the third reason why the denominational system had proved unsatisfactory. They trusted to irresponsible managers too large a sum of public money; but large as it was, it was totally insufficient for the purpose they had in view, and although the national grants had been increased 50 per cent. to make the system efficient, a small percentage of that advance went towards making the school system what it ought to be, and there was every reason to believe that the subscriptions would fall off to the amount of the national increase. The school buildings were inadequate for the requirements. There was only one room where there ought to be several, and the buildings themselves were of an inferior character; besides which they were obliged to have recourse to pupil-teachers. (Hear, hear.) He had seen in the streets one child carry another bigger than itself, and the practice of pupil-teachers was the same thing, for they saw children leave their classes to teach others, who were totally unprepared for the task that was placed upon them. It was a system resorted to, not because pupil teachers were able to perform their work, but because the school funds were inadequate to provide adult teachers. (Hear, hear.) Until they placed the masters in a position of greater honour and independence, and increased their emoluments, it was useless to expect to attract to that profession in sufficient numbers men adequately qualified. The report of the Committee of Council in 1869 stated that of four-fifths of the scholars about to leave the schools no satisfactory account was given to the examiner of a strictly elementary character. That referred to the children in the best schools, and if that were the condition of four-fifths of the children when they left the government schools, what must be the condition of the remaining one-fifth who had passed the examinations? The highest standard at that time was the sixth, but very few passed it, and it was considered satisfactory if the fourth standard was passed. The sixth standard was merely reading and writing a short paragraph out of a newspaper, and arithmetic up to practice—a result so slight that in some cases it was altogether effaced in after life. But assuming it was satisfactory, he would point out that if it were really the case that one-fifth who received the education he had stated at a cost of 7*l.* per head, it was fair to exclude from the account those children who could not pass an examination. Let them compare our system and its results with that which was so common in Germany, Switzerland, Denmark, and other places. There they were not content with so low a standard as we were in this country, but they gave the children a more complete knowledge of the three "R's" than was secured here. Besides that, they instructed them in drill, drawing, grammar, history, geography, mathematics, elementary science, and modern languages; and the instruction was given in such a manner that it was retained in after-life. Let them also compare one of the best schools in Birmingham—one that had been complimented by the inspectors—for well-to-do artisans, with a school in Hamburg which was maintained for those who were too poor to pay for their their children's schooling. In Birmingham they had one large room, where there was always a noise, and frequently disorder going on, and one small class-room. In Hamburg each class had a separate room, and it never contained more than fifty children. In Birmingham there was one certificated master and seven pupil teachers. In Hamburg every class had a highly-trained certificated teacher, who had passed three years in a training college. In the highest class in the Birmingham school, out of twenty-five hours of secular instruction each week, only six hours were given to the higher subjects, nineteen were given to the three "R's"; whereas in Hamburg no less than eighteen hours were given to the higher subjects and seven hours to the three "R's." He would ask the House how England was to maintain her supremacy if she had to come into competition with countries of that kind. In the art of war France, the greatest military Power, had had to succumb, and let us take care lest in the arts of peace England, who had thought herself as superior in them as France did in war, should not have to succumb to Germany. As a commercial man he knew enough to be able to say there were signs of that in the air, and he could give many instances showing that Germany was rapidly gaining ground upon us. The right hon. gentleman said by his amendment there was no advantage to be gained in reviewing portions of the Act of 1870—that the time had not yet come for doing so, but that they must wait. But were they to wait until vested interests had been so increased—the denominational schools so extended and strengthened as to make opposition to the denominational system more difficult? The greatest merit of the Act of 1870 was that it gave school boards with permissive power to erect schools and enforce attendance. All he asked was that that power should be extended to every part of the country. It was felt at the time that compulsory attendance at school would not be accepted by the working classes, but it had been accepted, and in places where it was anticipated the danger would be greatest. The only question was whether that salutary power should not be extended to the remote agricultural districts. The experience of the Act was in favour of so doing. If not, on what ground had the Government come forward with an Education Bill for Scotland, establishing school boards and compulsory attendance in every part of the country? If it was admitted that it was desirable for Scotland, why should it not be adopted in England? The real answer was, that it was not liked by the Opposition—that they were not prepared for it, and therefore that they would vote against it. It, however, should be known that it was not the National Education League, but the Conservatives and the clergy of the Church of England that stopped the progress of national education. ("Oh, oh," and cheers). A school inspector and a clergyman of the Church of England said that in many agricultural districts they disliked the idea of school boards—that the tenant farmers objected to the removal of juvenile labourers from their fields, and that the parochial clergy could not bear any interference with their assumed rights. Wherever the Church of England was the strongest—and it was in the agricultural districts and small towns, in where it had almost undisputed sway—there were no school boards; but wherever the Church if England was the weakest, viz., in the large towns, school boards

were almost universal. He would give some reasons for the resistance to school boards. The first reason was an objection to the increase of rates. (Hear, hear.) He could understand that objection on the part of the farmers, for he believed they were the men who felt the pressure of rates the most. He would only say to them—"If you want to have efficient labour, you must have educated labour." But as regarded the landlords it was a different matter. He assumed that the landlords were the most intelligent and enlightened portion of the community, and most anxious to promote the interests of all around them, especially in the education of the people. Why, then, should they not espouse the formation of school boards? He hoped the time was at hand when they would see it was to their interest to do so; at any rate, he trusted that this question of cost would not be used as an argument, because surely the richest aristocracy in the world ought not to object to the greatest good which could be conferred on the people merely on the ground of cost. Many said that they did not object to the cost, but that they objected to the inequality of the rates. That inequality, however, existed more in the towns than in the country. The working classes paid very high rates in proportion to their income, and yet in towns this rating system had been accepted. Why, then, should it be rejected in the country? If it was because the rates were unequal, then remove that inequality, and he would be happy to assist in its removal. But in the meantime they ought not to let this temporary injustice stand in the way of a great good to the working classes. Many persons thought it was unadvisable to have school boards and compulsion, because the services of labourers' children were too valuable in contributing towards the maintenance of the family. He did not think that country gentlemen ought to advance such an argument, because they had always advocated the Factory Acts, which also embraced the principle of compulsion. He thought they need not alarm themselves on those grounds, for throughout the country the wages of agricultural labourers were rapidly advancing, and he had no doubt that in a short time labourers would be as well able as they were now willing to send their children to school, and to pay for their education there. It was said as a reason why there should not be school boards that the managers would be inferior to the managers of the present denominational schools. That was not the case in towns, where two-thirds of the managers were the best men the district could afford, and he did not know of any reason why that should not be the case in the country also, nor why all the existing managers should not be elected to seats at the school boards. But if there were any difficulty, all they had to do was to increase the areas of the school districts, and give the department power to make such arrangements as should secure fitting representatives of the people on the school boards. The last reason why boards were objected to in the country was because it was supposed that the necessary result of their formation would be secular teaching. (Hear, hear.) He did not intend to dwell on this part of the subject because his hon. friend the member for Merthyr Tydvil had to deal with it. (Laughter.) He would take that opportunity of stating why this objection was not a valid one, and to give—as he believed he was expected to give—the view of the National Education League upon the question of secular and religious teaching. The mission of the League was to promote education, and not to labour for religious equality. They treated the religious question merely so far as it was supposed to be a difficulty in the way of the spread of education. They advocated the removal from the schools of so much religious teaching as would cause any wrangling among the sects, and therefore they announced that the teaching should be unsectarian, by which they meant it should be of such a character as could not give rise to discussions and controversies between the different sects. They had come to the conclusion that if they were to diminish the amount to that small minimum, it would be tantamount to taking it away altogether. (Opposition cheers.) What they now advocated, therefore, was that there should be a complete separation between the religious and the secular teaching; and if that could be accepted by the Church and by the Conservative party, they would then have the most complete harmony with reference to the schools, both as regarded the secular and the religious teaching; because it was an undoubted fact that the foundation of all these discussions and animosities was the connection which existed between the religious teaching and the State aid or State grants. The Church frequently avowed that, in their opinion, secular education ought to be made subordinate to religious teaching. That was their principle. But that would not satisfy either the State or the taxpayers, whose influence, labour, and money must go solely to secular teaching. Not a few of the clergy said the reason why they wished to have this religious teaching in the schools, and to preserve their complete control over the schools, was that they might become the bulwarks of the Church of England. But that, though it might be satisfactory to the clergy, could not be considered satisfactory to the Nonconformists. The separation of religious from secular teaching was not an idea confined to the members of the National Education League. It was advocated more than a quarter of a century ago by the present Dean of Chichester; and the Bishop of St. David's had said a school might be secular, and yet there might be in it a good moral influence. He also read, the other day, two remarkable statements in juxtaposition. One was by Mr. Buckmaster to the effect that the careers of 129 children, educated at a Church of England school in Wandsworth, had been traced, and it was found that only nine of them continued to attend church regularly, and that ninety never attended church at all except on formal occasions, such as baptisms, marriages, &c. A little farther on he found a report of a speech made by his hon. friend the member for Carlisle, who said that in his school—a secular one—it had been found that nearly all the children in after life attached themselves to either a church, chapel, or Sunday-school, and that the proportion so attached was much larger than in denominational schools. The hon. gentleman the Under-Secretary for the Colonies, speaking on this question, took up an argument which had been used very generally against the League, and he must say that the hon. gentleman stated the argument with that admirable terseness and force which was usual to the hon. gentleman. (Cheers.) In the course of his remarks the hon. gentleman said:—"It hurts my conscience that I should help to educate children without religion as much as it hurts the conscience of a secularist to educate them with religion, and I do not see why his conscience is to be respected more than mine." (Opposition cheers.) Such was the statement of his honourable friend. There was, however, a fallacy in it, which he wished to point out. It was supposed that the League objected to religious teaching being given, whereas it merely objected to the means by which it was proposed to give that teaching. What he would say to his hon. friend was this:—"We both approve of secular teaching, we both approve of religious teaching, and we both approve of the separation of religious from secular teaching by means of a time-table conscience clause, while both of us agree that the religious teaching should not be compulsory; but after having gone so far together, where my conscience leaves you is when you tell me that you will not be satisfied unless I pay for that religious teaching which you approve but which I disapprove." Before the Education Act passed, the Bishop of Winchester, expressing the opinion of a great many Liberal members, said:—"We know by experience that on the question of religion we are a divided nation, and immediately you levy rates the question will arise, what religion are you going to teach? But we must teach the truth. If you levy rates there must be an end of teaching for the love of Christ." Now his (Mr. Dixon's) remark on that statement was that there would not then be an end of teaching for the love of Christ, but there would be a beginning of teaching for the love of Christ, because hitherto the teaching had not been for the love of Christ but for State pay. ("Hear, hear," and "Oh, oh.") Perhaps his own conscience was sensitive on the point, but his hon. friend's might be morbid. (Laughter.) The League had been branded, in some quarters, with many odious names; but, in the consciousness of their strength, they could afford to disregard the puny weapons of the weak. One statement, however, had been made which he wished now to rebut. It was said that the League was actuated by a feeling of jealousy towards the Church of England. (Hear, hear.) In reply to that allegation, he alluded to a letter which had been published from a rural dean of the Church of England, who maintained that he was right in advocating, in the interests of the Church of England as well as of religious education, the views propounded by the National Education League. There were also a great many other supporters of the League who were Churchmen, and who could, therefore, have no jealousy of the Church of England. He confidently believed that his hon. friend the member for Merthyr Tydvil, who was to second the motion, would fully represent the views of the Nonconformists on this subject, and be able to show that they entertained no feelings of hostility to the Church of England, but were actuated by motives which embraced the interests of all churches. The sole object of the League was to raise the education of the children of the working classes as high as possible, and to make that education universal. Before concluding he would like to make an appeal to his right hon. friend the Vice-President of the Council. It might be that the duration of this Parliament would not be very protracted. (Hear, hear.) It might be that before the termination of that period the term of office of his right hon. friend would be over. He had done a great work—(cheers)—he had procured the adoption by the House of the principle that it was the duty of the State to see to the education of all classes, and his appeal was that, however much he might disregard or put on one side those religious questions that might be brought before him, he would, at least upon this point, give them some satisfactory promises in his speech to-night, and be able to tell them, if not this year, at any rate at no distant period—(a laugh)—before his term of office expired—(laughter)—he did not want to turn out his right hon. friend—that he would be able, before he resigned office, to give to the whole country that which he knew better than any other man was the greatest possible boon to any part of it, namely, school boards and compulsion everywhere. Until he had done that he would not have secured what all wished—that the children of the working classes, to whom supreme political power had been given, should be so educated that the prosperity and dignity of this great country would be safe in their hands. (Cheers.)

MR. HENRY RICHARD: As has already been intimated by my hon. friend whose motion I am about to second, I do not intend at all to dwell on those points in the resolution on which he has enlarged with so much clearness and ability. I shall restrict myself to what may be called the denominational aspect of the question, that which more immediately concerns the Nonconformists of this country. And I must at the outset correct a misconception, which might almost be called a misrepresentation, so utterly is it at variance with the notorious facts of the case, to which great currency has been given during the recess. It was to this effect: That the Nonconformists having, under the Act of 1870, entered into a compromise for the solution of the educational difficulty, and finding when the Act was brought into operation that it was telling to their disadvantage, had withdrawn from that compromise and raised an agitation against the Act. ("Hear, hear," from the Opposition.) I utterly deny the correctness of that representation. (Loud cheers.) There had been no compromise. (Hear, hear.) If there had, I want to know who negotiated it, who bound themselves to abide by it? (Hear, hear.) On the contrary, our position was this, that all the attempts made by the Nonconformists or on their behalf, when the bill was under discussion to amend it in what appeared to them a more just and liberal sense, or to bring it at least more into harmony with their principles and wishes, had been rejected or defeated by the Government. (Hear, hear.) Many such amendments were moved by the hon. members for Birmingham, for Manchester, for Oxford, for the Border boroughs, for Lambeth, for Sunderland, and by myself, and in every case they were refused and resisted by the right hon. gentleman. And when we went to a division, in one instance, at least, we were defeated not by the votes of the Liberal party, for the majority of that party voted for us, but by a combination of officials and those faithful friends of the Administration, who think it almost an unpardonable sin to vote against the Government—(a laugh)—with all the force of the enemies of the Government on the other side of the House. (Hear, hear.) I, at least, have a right to speak confidently on this subject, for on the 11th of July, a few days before the bill went out of committee, I took the opportunity of respectfully informing the Government and the right hon. gentleman who had charge of the bill, that they were forcing the measure through the House and upon the country, in the teeth of the declared wishes and earnest remonstrances of the whole Nonconformist body. (Hear, hear.) And I supported that allegation by a reference to circumstances which had occurred within a few days of the time I was speaking. I would remind the House that the opinions of the important body of Wesleyans in reference to the bill were conveyed to the House in a petition presented by the hon. member for Lambeth; that the Deputies of the Three Denominations of Presbyterians, Independents, and Baptists had passed a strong resolution condemnatory of the bill, at a meeting under the presidency of the hon. member for Hackney; that I had myself presented a petition from the Congregational Union of England and Wales, representing 3,000 Independent churches; that the hon. member for Sunderland had presented a similar petition from the Baptist Union, representing 2,000 churches; that the hon. member for Anglesea had presented one from the Welsh Calvinistic Methodists; that two committees of Nonconformists were sitting, one in London and the other in Birmingham, specially to watch the bill, and that both had pronounced against the bill. So far, therefore, from any compromise having been agreed to by the Nonconformists, there was not a single Nonconformist body of any importance which had not pronounced against the bill, and refused to accept it as a satisfactory settlement. (Cheers.) I ventured to tell the Vice-President of the Council on that occasion that he would no doubt carry his bill triumphantly through the House, as the Ministers might carry anything by using the votes of their enemies to defeat the wishes of their friends, but that one or two more such victories would have a most disastrous effect on the future fate of the Liberal party. (Cheers.) My hon. friend the member for Bradford repeated this protest still later, on the very night, I believe, when the bill passed through committee, and so excited the ire of the Prime Minister that he came as near to swearing as one of his decorous character could come. (Laughter.) So far from our having accepted any compromise our complaint was, that even all the professed or apparent concessions made, were either altogether insufficient or wholly delusive. (Hear.) What were those concessions? First of all, there was the time-table conscience clause. Looking at those who had to avail themselves of that clause—looking at their poor, weak, defenceless character, no conscience clause that the wit of man could devise could be anything else than a mockery, a delusion, and a snare. (Hear, hear.) And the hon. gentleman opposite, the member for Suffolk, had the candour to admit that to talk of the conscience clause as a great propitiatory sacrifice was simply ridiculous. (Hear, hear.) Another concession was the adoption of the proposal of the hon. member for Hampshire, that in schools established by rates no catechism or religious formulary

distinctive of any particular denomination should be taught. No doubt that amendment was presented in a perfectly *bonâ fide* spirit, but we always said that there was no security whatever in that amendment against the teaching of denominationalism in any school. And the last concession was the separation of the denominational schools from all connection with the school boards. These were the terms the Prime Minister used when he was introducing his amended version of the bill:—"We shall sever altogether the tie between the local board and the school," and the Vice-President of the Committee of Privy Council for Education used thase words:—"The Government thought it advisable to strike out from the bill the principle of voluntary schools receiving aid out of the rates." But it was not struck out, or if struck out in one form, it was retained in another and more subtle form in Clause 25. (Cheers.) Now, with regard to the Act itself, I continue to feel that it was a pity the right hon. gentleman did not avail himself of what appeared to me a great and golden opportunity to lay the foundation, at least, for a national system of education. But, instead of that, the present Act, if correctly described, ought to be entitled, "An Act for encouraging and entending and consolidating and perpetuating sectarian education throughout England and Wales." (Hear, hear.) It is not necessary for me, I hope, to disclaim any intention of casting disparagement on denominational schools. I have already paid my humble but cordial tribute of respect to them for the great and valuable services they had rendered to the cause of popular education; nor have I shrunk from acknowledging, what I am willing now to repeat, that the Church of England, and notably the clergy of the Church of England, had done themselves infinite honour by the sacrifices and exertions they had made for the education of the people. (Hear, hear.) No doubt the movement in favour of popular education, which originated in this country about the close of last century, began with the Dissenters. Joseph Lancaster started his first school in 1796, and the British and Foreign School Society, which sprang out of his labours—first known as the Royal Lancasterian Institution—was in existence several years before the National Society. But when once the members of the Church of England took the work in hand, they soon outstripped all competitors in the number, if not the efficiency of their schools. They had every possible advantage in that work. They numbered the wealthiest part of the community in their ranks. While the Dissenters had to build and repair their own chapels, maintain their own ministers, erect and support their own colleges, and sometimes to subscribe large sums of money to protect or promote their own civil and religious rights—(Hear, hear)—the Church of England had all the ecclesiastical edifices for their sole and exclusive use; they had large Parliamentary grants for the erection of new churches; they had compulsory Church rates to maintain the Church fabrics, and meet other incidental expenses; they had all the enormous national endowments for the support of their ministers, and they monopolised nearly all educational and national endowments from the Universities down to the smallest parochial or charity schools; and when Parliament began to make grants for education they were restrained by no conscientious scruples, as many Dissenters were, from taking any amount of public money the State thought fit to place at their disposal for building purposes and teaching their own denominational peculiarities in such schools. (A laugh.) Such being their resources—with everything in their hands to do the work—he said it with perfect frankness and candour—they did it well. They built thousands of schools over the whole face of this country. No one wished to do any injustice to these schools; no one proposed that the grants they were accustomed to receive should be withdrawn from them. No doubt there were many who felt with the Chancellor of the Exchequer that the denominational system was founded on no sound principle, but on mere individual will and caprice, that the Government were content to follow instead of to lead in the matter of education; but it was an error of at least twenty-five years' standing, and therefore he could well understand the right hon. gentleman when preparing an educational bill saying to himself—Here is a system of denominational schools, which has grown up amongst us, and with which the Government, not seeing or calculating upon all the consequences of its own act, had entered into a sort of concordat. They were entitled, therefore, to every consideration and fairness. But the right hon. gentleman did much more than that. He set himself to encourage and promote them in every possible way at the expense of every other kind of school. (Cheers.) A prodigious stimulus was given to denominational schools by continuing the building grants to the end of 1870. (Hear, hear.) The right hon. gentleman must have known that that would tell enormously in favour, not only of denominational schools, but of denominational schools of one class—those belonging to the Church of England. He had told them what had been the result. There were 3,337 applications for grants in aid for building or enlarging schools. Of these 2,286 had been approved by the department, and nearly all these, according to his own acknowledgment, were denominational schools and schools belonging to the Church of England. Compare that with what the right hon. gentleman stated only last night as to the number of schools called into existence under the other part of the bill. He told them that ninety-one new schools had been built by school boards, and 100 had been transferred to them. The conduct of the right hon. gentleman is somewhat a mystery to me, I confess. For he professed to be anxious for the extension of school boards all over the country; he said he entertained the hope that the effect of the bill would be to secure that boards should be established throughout the country; and yet, cherishing this hope, he voluntarily put it in the power of the most strenuous opponents of school boards to defeat his own dearly cherished wish. (Hear, hear.) Why was this done? The only shadow of a reason I have heard assigned was that it relieved the ratepayers. Well, I suppose that voluntary contributions raised in order to obtain grants came also from the pockets of the ratepayers; the only difference was that, under the rate, the assessment would be more equable and equitable. But, at any rate, it was refreshing to find any tenderness for the ratepayers or taxpayers among the members of the present Government—(a laugh)—a Government who added three millions and a half to our military expenditure in one year—(cheers)—and came down a few evenings ago to ask for another three millions and a half for building barracks, which in all probability would be doubled before they were done with them. (A laugh.) Such a Government surely need not be so very fastidious about a million and a half being taken out of the pockets of the taxpayers for building schools. Having swallowed these great camels, they need not strain at this little gnat. Then there was the addition of 50 per cent. to the denominational schools,—and on what pretext? That was to be the compensation to them for the entire severance of denominational schools from school boards. But, after all, they found that school boards had the power to subsidise denominational schools. (Hear, hear.) They had done the one thing, but not left the other undone. He contended, further, that the administration of the Act showed the same *animus*—playing into the hands of denominational schools. He might refer in illustration of this to the appointment of inspectors. There were two classes of inspectors to be appointed—permanent inspectors and inspectors of returns. Before the close of last session there were twelve new inspectors appointed, and of these not one was a Nonconformist. (Hear, hear.) He believed there was a Nonconformist added lately, placed on a supplementary list—a sort of inspector "born out of due time." (A laugh.) But when my hon. friend the member for Birmingham asked a question of the right hon. gentleman with regard to this matter he gave him what I must call a clap-trap reply. He said he did not know what the religious profession of those inspectors was, and that it was not his place to inquire—(a laugh)—and this was received with a tumultuous cheer on the other side. (Laughter.) And indeed on this question that is the sort of fish the right hon. gentleman seems to be always angling for, and which he generally contrives to catch. (Laughter and cheers.) But if the case had been precisely the reverse of what it was—if hon. gentlemen opposite had found that on the appointment of twelve new inspectors who were to inspect all kinds of schools, the whole number were Nonconformists, and not one a member of the Church of England, would they in that case have received the right hon. gentleman's reply with such signs of satisfaction? (Cheers.) Then, what was the animus displayed by the inspectors, or at least by some of them, in discharging their functions? He did not know what their instructions were, and would rather like to see them; but if he was to infer what their instructions were from their conduct they must have been to this effect:—"Do everything in your power to encourage and establish denominational schools, and everything to discourage and prevent the establishment of school boards and of schools under school boards." Towards the close of last session they heard that a Mr. Kinnersley was appointed inspector of returns for Anglesea, and was to be accompanied by the National School inspector. Now, Anglesea was about the most Nonconformist county of Nonconformist Wales, and the hon. member for Anglesea, when he heard of that arrangement, went to the department, and humbly and respectfully—for Nonconformists were obliged to be very humble and respectful—(laughter and cheers)—submitted that that was not quite a fair arrangement: that the overwhelming majority of the people in Anglesea being Nonconformists, the British School inspector should be appointed to accompany Mr. Kinnersley, because, although the British School inspector was a Churchman, he was at least accustomed to come into contact with the people, and acquainted with their views. Of course, however, no heed was paid to that remonstrance, and those two gentlemen went about the island discouraging the formation of school boards by giving absurdly exaggerated representations of the amount of rate that would be raised, also depreciating school boards where they had been formed, and trying to persuade them to abandon their functions and transfer them into the hands of managers whom Mr. Kinnersley was anxious to appoint. The consequence was that a perfect storm arose in the county, and the people met in a central town to protest against the manner in which the officials of the Privy Council were acting towards them. Here is one example. A school board was formed at a parish called Llanrhyddlad, with which it was wished to associate two other parishes called Llanfaethlu and Llanfairynghormog. (A laugh.) I shall be curious to hear my right hon. friend pronounce these names when he comes to deal with this part of the case. (Laughter.) I think he will find it almost as difficult as to defend the conduct of his subordinates. (A laugh.) There were a national school and a British school in Llanrhyddlad. A census was taken, and it was found that there were in the three parishes mentioned ten children belonging to parents of the Church of England, who attended the National or British School. The members of the school board were Nonconformists, as was natural from the overwhelming preponderance of Nonconformists in the district, and what was the scheme which Mr. Kinnersley suggested for the education of that Nonconformist population? Why, that the board elected by the people should abdicate their functions as a school board—except, he supposed, in the matter of finding the money—and should transfer the management of the school to five managers, whom Mr. Kinnersley was to appoint or recommend, and three of whom were to be the three rectors of those parishers, their successors or their nominees, while the other two should be appointed by the board. (Cries of "Hear, hear.") Thus, in order to provide for the education of ten children whose parents belonged to the Church of England there were three rectors necessary for the management of that school, and of course the Nonconformists were left out in the cold. Now, Nonconformists objected to that unfair way of throwing the education of the people into the hands of denominational schools. I think it is an advantage for the children of the people to be educated together, without being made aware while they were so young of the different sects into which the parents were separated. As Nonconformists, they also disapproved strongly of much of the religious teaching given in those denominational schools. The Protestant Dissenters of this country were still Protestants. I do not mean to say that the Church of England was not. Thank God thousands of the clergy of the Establishment were still faithful to the principles of the Reformation; but it could not be disguised that there was a large and increasing class into whose hands the education of the children would fall more and more whose Protestantism was becoming small by degrees, and beautifully less. The Protestant Dissenters, therefore, did not want to be taxed to enable those men insidiously to undermine the principles of the Reformation. The hon. gentleman, to prove that this danger was not imaginary, then quoted from "Burns's Standard Reading-Books," adapted to the Code of 1871, a passage in which it was stated that Martin Luther "went on step by step in his miserable career until there was scarcely one doctrine of the Catholic faith that he did not assail." (A laugh.)

Mr. W. H. SMITH informed the hon. member that the book from which he was quoting was published by a Roman Catholic. ("Hear, hear," and laughter.)

Mr. RICHARD in that case begged pardon; but, at any rate, the teaching of the two Churches came very near. ("Oh, oh!") But here is an extract at any rate about the authenticity of which there can be no dispute. It is from a catechism published by the Rev. Frederick Gace, vicar of Great Barling, Essex, which will show the sort of teaching about themselves for which Dissenters might have to pay. "There are various sects and denominations which go by the name of Dissenters—in what light shall we consider them?—As heretics, and in our Litany we pray to be delivered from the sins of heresy, false doctrine, and schism." "Is their worship laudable?—No; because they worship God according to their own evil and corrupt imaginations, and not according to His will." "Is Dissent a great sin?—Yes; it is in direct opposition of our duty towards God." "Do we not find many good men amongst Dissenters?—Yes, many, doubtless, of an unexceptionable character in a moral point of view." "Wherein constitutes the difference between a moral man and a holy man?—A moral man acts on the impulse of education, position in society, and other worldly principles—a holy man does God's will by the divine aid of the Holy Ghost duly influencing the man's character." "Why have not Dissenters been excommunicated?—Because the law of the land does not allow the wholesome law of the Church to be acted on." (Laughter and cheers.) That was written by a clergyman of the Church of England for use in denominational schools. (Cheers.) I will quarrel with no man, however strong the language he may employ to express his sense of the value and importance of religious education. And I know well that many of those who contend for its being given in day-schools are actuated by motives so pure and elevated—motives with which I myself cordially sympathise—that I have never allowed myself to use one harsh or condemnatory word in reference to them. But I do complain that those who contend that religious instruction can be better given elsewhere than at day-schools, should be branded as enemies of religion. I repudiate and repel with indignation and scorn the imputation that the Nonconformists of England and Wales are enemies of religion. (Cheers.) My contention is this, that the duty of teaching religion both to adults and children has been committed to the care of the Christian Church—understanding by the Church not the clergy merely, but the congregation of faithful men. But to my great astonishment this doctrine seems now-a-days to be treated with absolute scorn and incredulity, and we are told by the Churches themselves—"We wash our hands of all responsibility for the children." The solemn injunction of their great Master, "Feed my lambs," they set aside, and

said, "No, we must commit the instruction of the children in religion to State-paid schoolmasters, and if they do not care for their religion the children must grow up Pagans." He objected to that doctrine. He contended that religion could be taught only by religious men and women. (Opposition cries of "Hear, hear.") Well, what security would they have that the young people turned out of their normal schools by the hundred would bear that character? Education would become a profession in this country, like law, medicine, or civil engineering, and where was the guarantee that those who chose it as a profession would be persons of earnest religious character? To teach religion merely by rote, as they taught grammar or geography, would be attended with disastrous results. That was the way to make, not Christians, but infidels. Mr. Horace Mann having inspected the schools of Germany attributed to that system the spread of infidelity in that country. In his report on the state of education in Germany he says:—

No inconsiderable number of the teachers in the Prussian schools, gymnasia, and universities, are inwardly hostile to the doctrines they are required to teach. I asked one of these how he could teach what he disbelieved; and whether it did not involve the essence of falsehood. His reply was, "It is a lie of necessity. The Government compels us to do this, or it takes away our bread." When the masses of the people are ignorant, they easily become the passive recipients, however false; but when the people become enlightened, their tendency is to recoil from a compulsory religion, even though it be true. The enforcement of a speculative faith—or at least an acknowledgment of one—upon minds that discard it is doubtless one of the principal reasons of the rapid spread of infidelity in that country. I shall never forget the impression made upon my mind by a conversation which a school officer of great intelligence and high authority—the inspector of the schools of a large circle of territory—to whom I explained the neutrality of our school system as between different religious sects. He expressed the greatest astonishment at the fact, and thought it to be impossible that any Government could stand which did not select some form of religion and enforce its adoption through the schools and the pulpit upon the whole community. On further conversation, I found him to be a thorough Pantheist, and a disbeliever in the Divine authority of the Book, whose use, and the inculcation of whose doctrines as held by the State, he was enjoining upon all the schools under his charge.

In conclusion, I will say that I give every credit to the right hon. gentleman the Vice-President of the Council for his good intentions in this matter. I believe that the right hon. gentleman was inspired by the honourable ambition of having his name associated with a great system of general education in this country—(Hear, hear)—but, unfortunately, by throwing himself as he has done into the arms of the denominationalists, I am afraid that the right hon. gentleman's name, instead of being honourably associated with a national system of education, will be associated all over the country with scenes of sectarian strife, bitterness, and animosity. ("Hear," and "No.") The right hon: gentleman, besides failing to solve the educational difficulty, will, I think, dissolve the Liberal party—("Hear," and laughter)—by alienating and disgusting—(Oh)—one of the largest sections of that party, which has been faithful to it through all its changing fortunes, and which had never shrunk from bearing its share in the battles in which the Liberal party have been engaged; and unless the right hon. gentleman at the head of the Government interposed his authority to prevent that catastrophe, I see nothing for it but that the Liberal party will be utterly disorganised in consequence of the Education Act which has been passed. Mr. Richard thanked the House for having listened to him, and had only to express his very deep regret that he had been misled in introducing a quotation from a book as having been a book issued by the Church of England. (Cheers.)

Mr. W. E. FORSTER, who was received with cheers, said he was more anxious to address himself to the resolution and to his own amendment, than to the criticisms which had been passed upon his conduct. His first objection to the resolution was that it implied the House must pass a new Education Act this year. The House would stultify itself, if it passed the resolution, if it allowed any time to elapse without attempting to solve the important question raised in the way his hon. friend (Mr. Dixon) wished. His objection to that was, that it was a very difficult business to educate the country, and that his hon. friend was unreasonable in asking them to pass a new Act before they had had time to know how the present Act would really work. (Hear, hear.) If his proposition was unreasonable, it was also inexpedient, because it would be impossible to get a new Act to work without stopping in the meantime any work at all. The hon. gentleman had quoted his words, in which the intention was stated to utilise municipal organisation and school boards in the work of education; but he had forgotten that those words had been followed by others, in which it had been quite as clearly stated that it was intended to make use of the voluntary organisation of the country—(Hear, hear)—bringing in the municipal organisation to supplement it. The object of the Government, if he might be allowed to quote from his speech on introducing the bill, "was to complete the existing voluntary system, and fill up the gaps, spending the public money where it could not be done without, but welcoming the co-operation and aid of those benevolent men who desired to assist their neighbours." The two main principles which had run through all the clauses were that there should be sufficient schools, and compulsory provision for such schools where they were shown to be wanted. It had been no slight labour to try and bring the Act into operation. They had had to find the means in 15,000 parishes, and to determine the quantity and quality of existing schools. They had found out where rates were required, and were just getting to the end of the task, and now they would have to enforce rates where they were required. Having just got to the compulsory stage of the Act, in came the right hon. gentleman, and said, "I don't think your Act can be of much use; pass a new Act altogether." The hon. gentleman said nothing had been done; but he (Mr. Forster) maintained that much progress had been made, and more than they had any reason to expect at the time of passing the act, and they had no right now to toss it on one side and pass a new measure. (Hear, hear.) They had just found out the gaps, and were setting to work to fill them, when his hon. friend stepped in and required not the better performance of the work, but the erection of entirely new machinery. He contended that the education of the children of this country was a very serious business, and therefore he ventured to move this amendment to the hon. gentleman's (Mr. Dixon) motion:—

That, in the opinion of this House, the time which has elapsed since the passing of the Elementary Education Act of 1870, and the progress which has been made in the arrangements under it, are not such as to enable this House to enter with advantage upon a review of its provisions.

He appealed to both sides of the House whether there had been sufficient time? (Hear, hear.) The stage of progress was not such as to give the House reason for interfering with the operation of the Act, more especially when his hon. friend called upon them to alter it in a direction against which the House, eighteen months ago, had decided by a large majority. As to the statements that the "provisions of the Act are defective, and the working unsatisfactory, he (Mr. Forster) admitted the provisions were not perfect, but he contended that it would have been difficult to have made them different, and to have done as much good as had been done by the Act in the eighteen months it had existed. As to the working being unsatisfactory, not having perfect instruments, perfect work was not to be anticipated; but, though there had been a good deal of acrimonious discussion, it would be difficult to pass any bill which would not have produced more acrimonious talk, and in spite of and alongside of that talk there had been a vast deal of work done. (Hear.) Women had for the first time, and most wisely, been called to assist in the work of education; a desire had been raised throughout the country to see efficient schools provided, and to set them actively to work; and he did not think the House would be prepared to go back to the state of things two years since, when no national system existed. The State-assisted system had done a great deal, and had great claims on the forbearance of the hon. member and his friends, for it was due to the Opposition that a national system had not been established twenty-five years since, and that the voluntary system had been allowed to maintain such a hold over the country. (Hear, hear.) Finding that system to be doing much, the Government had decided to supplement it. They had set to work to carry out that object, and not only had they begun, but the work would quickly be completed if the hon. gentleman did not succeed in his object. It had been said there was no compromise in the Act. He had never intended that there should be a compromise. The object of the Government had been to unite all the forces in the country to effect their object. Those forces were—first, the parent's love for his own child; secondly, the philanthropist's care for the children of his poorer neighbours; and, thirdly, the force which had never before been called into operation in aid of education, namely, municipal education. He should have been to blame if he had set one of those forces aside—(Hear, hear)—but now his hon. friend would rely solely on the last. That would be a great mistake, for he would defeat his own object. It would have been unwise and suicidal to destroy the voluntary system, which was doing so much, before another system had been constructed; and what had been done instead was to prescribe the conditions under which voluntary schools should be utilised. Care had been taken that they should not trespass on the conscience of either parents or children. His hon. friend said now he did not care for conscience, though when the bill was under discussion he and his friends had advocated its claims so eloquently that the time-table conscience clause had been adopted, and he defied either of the hon. gentlemen to produce a single instance in which the conscience of parent or child had been violated since the passing of the Act. (Cheers.) No such case could have occurred without the aggrieved person finding plenty of people ready to take up his case. While he was in office every case which was presented should be inquired into and sifted to the greatest extent. A day or two since he thought he had got a case, for he had received a letter from an eloquent, able, and sincere gentleman of Birmingham (Mr. Dale), and he had determined, if the case proved true, to make an example. That was the case of a school near Chester. It was said that the rule was that children who did not attend the Sunday-school should not attend the day-school. He wrote for the rules. It proved that these were thirty years old, and that they had been locked up in a drawer, but that somebody had got two or three of them out and circulated them through spite. (Laughter and cheers.) That was the nearest approach to the breach of the conscience clause he had seen. (Hear, hear.) It might be said they could to carry a rate. But they had got this work to do, and they wanted to get through it with the support of the many. The reason why there were school boards in town and not in the country was not, as had been said, because the Church prevailed in the country, but because the thing could not be done in town without a rate, but that in the country they thought it could be done without a rate. In a short time, however, compulsory notices would be out, and probably in thousands of places there would be a strong opinion that the Government ought not to have issued them. Taking in London, there were about 10,000,000 of the population under this system of education, of whom 6,000,000 were voluntary, proving the general desire there is in the country to do it in this way rather than be forced to do it by rate. Well, he took some credit to the Government for having put that natural dislike to a rate on the side of social progress. (Hear, hear.) He defied his hon. friend to have introduced a bill which could have done the work quicker than this Act had done, or would do it quicker, unless he and his friends managed to upset them. Looking at the proposal to alter the Act and have a school board in every district, he did not think that would be fair to men of all parties, creeds, and stations, who, in the hope of avoiding a rate, had put themselves to the expense of erecting schools and providing money. (Hear, hear.) He did not think there was any advantage in having an elected body to interfere in voluntary schools. It would be better, indeed to get rid of the voluntary schools altogether. On the question of compulsory attendance, he could not admit that his hon. friend was one whit more in favour of compulsory attendance than he was, and he appealed to the House whether he was not rather in advance of the House when he proposed that as an experiment in large towns. (Hear, hear.) It turned out he was right, and that there was in the country a stronger feeling for compulsion than was supposed. Compulsion would be tried in Scotland where education had been more general, and in time they might be ready for it throughout England; but in his opinion they were not so now. It was not easy to apply it to the rural districts. There they had to fight against low wages, in some cases great distress, and they had no indirect compulsion, as in towns, to assist them. They would, however, have seriously to consider how it was to be done, and whether school boards were not the best way to do it. It was not an easy matter to tell a parent he must either send his child to school, or be fined, or go to prison. (Hear, hear.) Even in the matter of vaccination, which seemed plain enough, how difficult it was to interfere with a man's own family. (Hear, hear.) Well, then, there were in this country many poor persons who might find it difficult to pay the rate. The Act of Mr. Denison took much more money out of the pockets of the ratepayers for denominational education than the entire charge under the Act of 1870 for the same purpose. He understood that under the former Act there was not a pauper parent who had not the right of selecting a school for his children. Then came the objection of his hon. friend to the support of denominational schools. He had been told that he had said last year that no rate money would be paid for religious instruction, and he might fairly say that no such money had been paid for that object. He asked his hon. friend to name a case in which a Government grant, together with the fees for indigent parents, did not bear a much larger proportion to the whole expenditure of the school than did the time devoted to religious instruction to that devoted to secular instruction. There was hardly a school in which religious instruction occupied one-sixth of the time, and he was quite sure an instance could not be produced in which the fees paid for indigent parents exceeded one-sixth of the whole expenses of the school. To get the children to school was a good object, but he thought it was a good object bought at too dear a price; and if the price were too high, he would advise the getting rid of the clause, and that there should be no connection between the school boards and the voluntary system. He would ask his hon. friend how the system of compulsory attendance could be enforced if nothing were substituted for that clause. It was not a question of religious difficulty, but of the very existence of the school. They had not yet got their board schools, and could not have them for some time. Mrs. Anderson had well observed that she did not wish to see any course carried out which would render compulsion impossible. He asked the advocates of compulsion to consider the arguments of Mrs. Anderson before they swept away that clause. Were they prepared in Birmingham, Manchester, or London to levy rates to build schools for all the children? The rate would not be a very light one. But let them consider how they would work a compulsory clause. Take the case of a Roman Catholic parent, and say to him, "You shall go to prison, not merely if you do not send your child to school, but if you do not send him to our school." He, nevertheless, admitted the difficulty of the clause, and he thought, when they passed a general compulsory law, they should try whether they might not substitute something for those two clauses. He thought it would be impossible to do that in the present year; but

nothing would help on the question so much as the experiment being tried by the London School Board. They were perfectly willing to consider modifications of the clause, and there was nothing to prevent that being done in the present session, although he thought it could be better done next year. But, to be candid, he should never consent to any alteration of the clause which would break down that principle of justice [which gave to the parent the right of choosing a school for his child among the public elementary schools. There was a difficulty in carrying out that principle in country districts where there was only one school; but his object was neither to give nor prevent denominational teaching, but to secure secular education and give as much freedom as possible with regard to religous instruction. He now came to the last proposition of his hon. friend, who complained that the board might use the money of the ratepayers for the purpose of giving dogmatic religious instruction. If that statement were true, his plea for time would be of no avail. Some people supposed that by the 14th clause it was meant to prohibit dogmatic teaching. But neither the Government nor the House had any such intention. The object of the clause was to prevent the teaching of catechisms and formularies; but they never supposed they could prohibit religious instruction. If there was religious instruction, it should necessarily be dogmatic; for how was it possible to teach the Old Testament without involving the dogma of the Person of the Deity; or the New Testament without the dogma of the existence of Christ? (Hear, hear.) The real question they had to consider was whether they should reopen the question of education by adopting a resolution which would oblige them to replace the present system by a purely secular system. He appealed to his hon. friend whether the country was at the present time prepared for such a change. Looking at the action of the school boards he found there were eight representing a population of 200,000, who decided that the Bible was to be read without note or comment. But there were thirty-five other school boards, representing a population of six millions, who decided that the Bible should be taught with explanations. There was not one board, however, that adopted the secular system. (Cheers.)

Mr. LIDDELL would give his cordial vote for the amendment of the right hon. gentleman, and would do so not merely on the ground that sufficient time had not been allowed to test the value of the Act, but on the broader ground that the majority of the people of the country were opposed to a purely secular education. Had not the people of Scotland risen almost as one man to give warning to the Government that they must beware of attempting to pass a Scotch Education Bill which did not provide for the religious education of the people of Scotland?

Mr. BACKHOUSE said the opponents of the resolution proposed by the hon. member for Birmingham had a right to ask what was the definition of secular education. He, for one, had never heard it attempted. Though in the ordinary elementary country schools the question would not much arise, yet it was clearly the intention of the Act which they were now discussing to improve both the quality and the quantity of education, and if a national system sprung up under that Act it would be necessary to have training colleges for teachers and to have an advanced education very different from that given in the ordinary elementary schools. The principal objection to the Act was that it sanctioned the levying of rates for the payment of denominational schools upon persons who refused on conscientious grounds to pay such rates. He was born a member of a society that objected on conscientious grounds to pay Church-rates, and that he assumed was a valid objection to Church-rates; but he had never heard that where money was paid from a common fund for different purposes, any fair objection could be made to that payment. A Church-rate was applied exclusively to purposes of the Church of England, whereas money raised by school-rates was applied in giving education to persons of different religions. In some rural districts there was no necessity for establishing school board schools, and it would be unfair to tax the already heavily taxed people of those districts for schools that were not required. (Hear, hear.) He, for one, believed that a compromise was the best settlement of this question, and that a compromise could only be worked satisfactorily if men would endeavour to see how nearly they agreed before they tried to find out all the differences that might arise between them. (Hear.) It was abundantly clear from the speech of the right hon. gentleman the Vice-President of the Committee of Council that more time was required to ascertain what amendments and modifications of the Act might be necessary. He would rather say let us endeavour to work the Act, considering that it is the first attempt to give the right means of education to everybody, and also to fill up the great educational void which the Church of England schools and all other existing schools had left unfilled. He would oppose the resolutions of the hon. member for Birmingham.

Mr. CORRANCE was not prepared to support any resolution which proposed to alter the present operation of the Education Act. Still it was a poor look-out to expect in the future, as the right hon. gentleman did, an extension of enforced attendance and remitted fees. He would rather look forward to the time when better education would lead to better pay among this class, and when educated parents would defray the cost of their children's education out of their own pockets, instead of shirking this obligation. As to the right of the person thus relieved to choose his own school, he held that such a person could not expect to exercise his full civil rights; but the guardians, not the school board, were the proper parties, not only to control the payment of rates in this way, but to decide to what school the child should be sent.

Mr. A. HERBERT said that when the Act of 1870 was under discussion, the religious objection was the principal objection raised from the Liberal benches below the gangway, and it was declared that the bill would produce much discord, and would make it impossible for men of different opinions to unite heartily in carrying it out. His right hon. friend then made light of these representations, assuring the House that when the machinery of the Act was once set in motion there would be an end of religious discord. Now he (Mr. A. Herbert) appealed confidently to the result. Instead of wounded feelings being softened and appeased, excitement and bitterness had gone on increasing until at present there was a strong impression that unless the Act was largely amended it must split up the Liberal party. Another cause of complaint was that the leaning of the Department had been rather in favour of the already existing denominational schools, and against the rate-established schools. He did not wish to do his right hon. friend an injustice, but he would mention an instance of a school board in Nottinghamshire, which on the 19th of June asked for permission to provide school accommodation for 610 children. There was a correspondence with the department; time passed and nothing was done; and it was not until the 4th of December that a letter was received from the Council Office, not quarrelling with the school board's estimate as to the want of school accommodation, but suggesting that the existing denominational accommodation should be increased so as to provide entirely for the boys, while the girls and the infants were to be left to the school board. It was a strange thing to assign the infants and girls to a rate-established school, and the boys to a denominational school, and the correspondence showed, he thought, an *animus* against the new schools and in favour of the old. The right hon. gentleman alone had the foresight to perceive the effect of the clause relating to fees. [Mr. FORSTER: I beg pardon; I did not see it.] (A laugh.) Then the House and the right hon. gentleman were all blind together. When the Nonconformists objected to the rates being applied to denominational purposes, they were told that they ought, in consistency, equally to object to votes for the same purpose from the Consolidated Fund. If, however, a man were troubled with a couple of corns, there was no reason why he should not attempt to get rid of one. If a man were too poor to provide education for his children, it either was or was not the duty of the State to add to that education religious instruction. But where would they draw the line? He contended that it was the office of the various religious bodies to meet such cases, and when there was in existence a rich and powerful body like the National Society it was the office of such a body to undertake the payment of such fees, and not to throw it upon the State. He would admit that the repeal of this clause might have a hurtful effect upon compulsion, but the Legislature was bound to satisfy every just demand on the part of Nonconformists before it proceeded to compulsion. No common funds ought to be applied towards teaching the religion of another persuasion, and if hon. members on the Opposition benches would put themselves in the position of the Nonconformist body they would recognise the reasonableness of their objections. The cause of all this misunderstanding and delay was in the vice-president having tried to take a short cut. He had never realised the principle involved in this matter, but had followed that tradition of practical common-sense—(ironical cheers)—which was very often a great mistake. The true principle that governed this subject was that when public money was to be used it was not the possession of a mere Ministerial majority that sanctioned the use of a particular machinery or the use of that public money. If hon. members opposite saw all the dangers of infringing this principle, and where it would lead them, they would stop short in their course. They could only use that machinery and that money when they could truly affirm that every sect and party in the nation would be benefited. No man could say that secular education was not a general interest, while, on the other hand, no one would get up and say that religious teaching was a general interest. (Expressions of dissent.) Then would hon. members who dissented tell him what was religion? One man would define it one way and one another. Each would define it differently, and the differences would be not small, but great. They would, however, all concur that reading, writing, and arithmetic ought to be taught. If the work of education had been delayed by the establishment of this wrong machinery, he would not altogether quarrel with that delay. He had seen within the last few months signs of a great advance on this question, and a large body of Nonconformists had taken their stand upon a logical and consistent position. A little time ago their tolerance might have stopped short with what was their own interest, but of late the word "secular" had been pronounced in this country in a way in which it had never been used before. The great body of the Nonconformists now felt that they must not ask simply for a system of education which would meet their own wants, but that they must take their stand on a larger principle, which must be carried out to its fullest extent. As time went on there would be more persons who did not belong to any particular church, and they required just as much tolerance as was asked by the Nonconformists from the Church. He, for one, had not the slightest hesitation in claiming for those with whom he had the greatest sympathy, who belonged to modern schools of thought, and who united themselves to no church or sect whatever—("Hear" and a laugh)—that justice which required that the scheme of national education should not be applied to the advantage of one particular sect rather than another. The line could not be fairly drawn at any one point, and the principle of toleration must be extended equally to all. Whatever that House might do, he felt satisfied the time would come when the conscience of the country would recognise that that could only be effected by making the system of national education entirely secular. (Hear, hear.)

Lord R. MONTAGU regarded compulsion as contrary to the traditions of the Liberal party. It would render the cause of education hateful throughout the country. The hon. member for Birmingham called religious education an obstacle to secular instruction; but he (Lord R. Montagu) maintained the contrary; and last year's report of the Committee of Council proved that where education was most denominational the secular results were the best. If religion were removed from education, there would be nothing to prevent them from sending to that House Proletaries or Socialists. Then there would be a Socialist House of Commons, which would work its own suicide, and pass away undeplored by the country. (Laughter.)

Mr. LEATHAM then rose and spoke as follows:—I do not rise, sir, with any intention of following the noble lord through his labyrinth of statistics, or of investigating the cause why Voltaires are not returned to this House. Still less do I intend to wander over the wide area overshadowed by the resolutions of my hon. friend. Much as I admire the ability with which he has addressed himself to his subject, I cannot but regret that he has not thought it expedient to limit the discussion on this occasion to points which would seem to demand the immediate interference of the Legislature. I think, too, that his success, even in the division lobby, would have been greater if he had narrowed his battle-field, for there are many hon. members who, while they hesitate to embrace the whole programme of the League, have no hesitation whatever as to the soundness of some of the propositions for which he claims our approbation. (Hear, hear.) For my own part, I fear that I shall be unable to vote with my hon. friend if he should present his resolutions to the House *en bloc*, because, as I have had other opportunities of explaining to the House, I do not believe that education by direct compulsion (if we except the application of the principle to the pauper and criminal classes, who may be considered for a time to have forfeited their independence), is in accordance with the habits, feelings, and opinions of the great bulk of the people of this country. (Cheers.) A more urgent question at this moment is raised by the attempt to enforce Clause 25 (a clause, by-the-by, for which my right hon. friend only seemed to make a half-hearted defence to-night), because nothing can exceed the anger and bitterness, and therefore the danger to your whole educational system, which that attempt has everywhere excited. (Hear, hear.) Nor can I agree with my right hon. friend, that this controversy has arisen on insufficient grounds. You cannot call that grievance sentimental which affronts the sense of public justice, and does so in a way which leaves the person aggrieved face to face with the duty of personal protest. (Hear, hear.) It was precisely this peculiarity which threw all its heat into the church-rate controversy. A direct contribution to a church system and doctrines from which he dissented was imposed by a triumphant local majority armed with powers of distraint. Almost the same terms will define the grievance of which I am complaining. My right hon. friend entered into a somewhat hazy argument, in which he hardly succeeded in getting the House to follow him—and I am not quite sure that he succeeded in following himself—to show that the rates were not given to religious teaching. But can any one doubt that the school fees, when charged upon the rates, constitute a substantial contribution towards the maintenance of the schools? and is it possible to draw any logical distinction between the maintenance of the Church and the maintenance of the doctrines and church systems which such a school is founded and carried on to promote? (Cheers.) And that these schools are founded and carried on to promote particular church systems and doctrines we are abundantly in a position to show. Here is an extract from one of the papers of the National Society:—"Our work is to teach children the facts of our religion, the doctrines of our religion, the duties of our religion. We must teach them the facts of our religion, that they may be intelligent Christians, not ignorant as heathens; the doctrines, that they may be not Christians only, but Churchmen; the duties, that they may not be Churchmen only, but communicants. This last, in fact, is the object at which we are uniformly to aim, the training of the young Christian for full communion with the Church; and as preliminary to that a training for confirmation. *The whole school time of a child should gradually lead*

up to this." So that we are compelled to subscribe towards the maintenance of schools in which the whole school time of the child, and not one-sixth, as my right hon. friend puts it, is made to lead up to his absorption into the Church. (Hear, hear.) But my right hon. friend says that there is no hardship in this, because it is not the object of the State to help the school, but to help the parent. But what concerns us, is not the intention of the State, but the result of the State's action, and that is still further to endow a denominational system which we are told is far more than sufficiently endowed already. (Hear, hear.) Now the increased grant was given expressly on the understanding that all connection between the school board and the voluntary school should cease. This increased grant has stimulated the Church to make extraordinary efforts with the view of forestalling the introduction of any other educational system than her own. And the result is that a system which we regarded at the time with indulgence as a makeshift, has been inflated until it threatens to fill the whole island, barring every avenue to something better with a new vested interest. So notoriously is this the case, that the advocates of the system publicly vaunt over the edifice of vested interest which they are erecting, and which not only overshadows the present, but dominates and defies the future. (Hear, hear.) Now my right hon. friend has spoken at some length upon the success which that edifice represents. He did not seem to see that the higher it rises and the broader it grows, the more surely does it crush out the hope that we shall see anything better in this country than a mere system of goody schools devoted to the teaching of catechisms and creeds. (Hear, hear.) The fact is, that these schools are founded not to educate, but to indoctrinate, the people—(Hear, hear)—and it would have been better to have postponed this whole question than to have solved it in a way which must leave the real education of the people a permanent impossibility. (Cheers and counter-cheers.) Now, sir, what are the results of this denominational system! If we refer to the latest reports of the Committee of Council, we shall find that for the year ending August 31st, 1870, there were visited 6,382 schools belonging to the National Society, or Church of England. The number of children present during the examination was 1,040,837; of these, the number who passed in Reading Standard VI., *i.e.*, who were able to read "a short paragraph in a newspaper, or other modern narrative," were 22,316—rather more than one in fifty, or an average of 3½ children for each school visited. I put it to the House whether these results are such, that if they had been arrived at in Germany or Switzerland, or Holland, or the United States of America, there would have been in the heart of the Minister of Instruction the same jubilation which they appear to have excited in the breast of my right hon. friend. (Hear, hear.) Now we call all this devotion of public funds to the denominational system subsidising religion. I am informed that there are schools where the school fees and the grant together amount to so large a sum that the managers are obliged to reduce voluntary subscriptions lest they should have an actual surplus, and so lose part of the grant. There was a school meeting in November at Birmingham, at which it was announced that the scholars numbered 220, and the voluntary subscriptions amounted to £7 10s. In some schools the grant together with the fees suffice to cover the whole expense of the school. It is coming, therefore, to this—that in place of denominational schools receiving a grant of public money in consideration of secular teaching, they will soon, perhaps, be in a position to teach their sectarianism almost wholly at the public expense. (Hear, hear.) For what confidence have we that this clause may not be abused to any extent in the interest of these schools? In many districts the school board and managing board of the denominational school will consist practically of the same persons. In many parishes there is a strong family likeness between what are called the religious predilections of the poor, and those of the persons who distribute blankets at Christmas. What guarantee have we that the clause will not be abused? My right hon. friend admits that it is so at Manchester. We have not far to go to find another illustration. In the very next school district, Salford, the school fees of more than 1,700 children were paid out of the rates during the quarter ending in September—with what result? a diminution of attendances amounting to more than 700. The fact is, that you are pauperising the people by your 25th clause. They will not send their children to school unless their fees are paid. Well, now, in the face of all this it is a little hard to find my right hon. friend invoking on behalf of the clause the very principle for which a few moments ago I was contending—that of religious liberty. He tells us that unless we leave to the parent the choice of the school, the child's conscience will be strained. If the child had been left in the gutter, his conscience would not have been strained. Pick him out of the gutter and teach him the alphabet, and his conscience is strained. What strains his conscience—picking him out of the gutter, or teaching him the important fact that A was an Archer, and shot at a frog? (Hear, hear.) Speaking of consciences, I have heard that the human conscience when once awakened is apt to play strange tricks. But no stranger tricks were ever played by an awakened conscience than those which are being played by the hereditary consciences of hon. gentlemen opposite—which slept soundly through two centuries, first of persecution and then of disability, to which we were confined on account of our religious opinions—slept soundly while Dissenters were forbidden by law from having their children taught their religious opinions at their own expense—to awake with a sudden paroxysm of sensibility, and to demand that every pauper in the kingdom of the 150 denominations to which the noble lord (Lord R. Montagu) has referred, shall have the right of having his children taught his own religious opinions at the cost of everyone except himself. (Cheers and laughter.) But now that hon. gentlemen's consciences are awake with regard to religious freedom, I put it to them whether it is just that I should be forced to subscribe to schools where my children are branded as heretics and heathens. And when I say heretics and heathens I speak advisedly. My hon. friend the member for Merthyr quoted from Mr. Gace's catechism. My right hon. friend called it a bigoted catechism, and so it is; but it is a catechism which commands an extensive sale. I have had my eye on that little work for a long time, and whenever I inquire about it I find that it is going through a new edition. I have no doubt that at this moment multitudes of children are learning from it their first notions of what is meant by Christian charity. When my hon. friend made his quotations he appeared to me to omit the plum out of the pudding. Now the House is aware that there is a large denomination of Christians in this country who not practise infant baptism. There is another considerable denomination—largely represented in this House—and which until recently was represented upon the Treasury Bench—which accept this doctrine of baptism wholly in a spiritual sense. How does Mr. Gace teach children to regard these denominations? "In what light," says he, "must we view those who have never been baptized?" Answer, "As the heathen, whether they be old or young." Now, I appeal to my right hon. friend, who I have reason to hope has been no more baptized than I have—(great laughter and cheering)—whether it is right that he and I, persons with our distinctive opinions, should be compelled to subscribe to schools where these doctrines may be taught and are taught—or whether it is not better to do as men of nerve and resolution are preparing to do—as the better men who went before us did, his ancestors and mine—endure hardship and suffering rather than by any act of our own contribute to our own dishonour of what we believe to be the truth. (Cheers.) Picture to yourselves what must happen in one of those schools where the Gospel according to Mr. Gace is taught. The children of Dissenters are liberated under the time-table conscience clause. The moment their backs are turned Mr. Gace places his catechism in the hands of the children who remain. "How am I to regard the little child," asks one of these children, "who a moment ago was sitting at my side, reading out of the same book?" "As a heretic and a heathen," replies Mr. Gace. Eighteen centuries ago, the Divine Founder of our religion placed his hand on the head of just such a little child and said, "Of such is the kingdom of Heaven." But the vicar of Great Barling is in possession of more recent and more reliable information. (Hear, hear.) And my hon. friend the Under-Secretary for the Colonies (Mr. Hugessen), in a speech the flavour of which is still so pleasant in his mouth that he has circulated it freely among his Nonconformist friends in the House—a speech in which he declares, let us hope with unnecessary emphasis, that "*he* is on the side of religion," tells us that his Church teaches him "to deal tenderly and lovingly with the consciences of other men." But she teaches quite another lesson to the vicar of Great Barling, and the vicar of Great Barling teaches quite another lesson to the children of England. And can you wonder that the attempt to extort money for schools where these doctrines may be taught, has kindled a flame in the bosom of Nonconformists which no mere pleas for time, nothing short of the repeal of this clause, will ever quench? (Cheers.) This is what is called "the revolt of the Nonconformists." Now, if that revolt be a reality, one thing at least is clear, that an administration which came into office so largely by Nonconformist support, has gloomy prospects before it. (Hear, hear.) But is it a reality yet? The other day a question was brought before the House, upon which there existed great diversity of opinion. What better opportunity for carrying the revolt into this House! Was a single Nonconformist vote given against the Government? Look back at our political history, and where do you find Nonconformists passionate, heady, and unreasonable? Our faults have been all on the other side—on the side of patience and long suffering. Again and again has our vast strength been invoked to meet the emergencies of party, to be waved on one side the moment that those emergencies have been safely passed. This is not the first time that we have been wounded where we were most sensitive, by those whose advancement we have promoted, and of whom we had reason to hope much. (Loud cheers.) Do you think that we have changed our whole nature and abandoned the policy which, by very slow but very sure steps, has led us up to the very threshold of our great cardinal question? Do you think that we shall lightly abandon it now when we are convinced that the exercise of a little more forbearance and a little more courage will carry us over the threshold itself? It is speeches like my hon. friend's gasconading speeches about the Church which might precipitate the crisis which we should all deplore. It is grievances like that which I have been discussing which, if they are permitted to remain rankling and festering in men's minds, may cause us to forget the strong ties of party in a higher and sterner obligation. But that time has not come yet. We do not yet despair of justice at the hands of the Government—but we cannot forget that the right hon. gentleman at its head, in June, 1870, declared his determination "to sever altogether the tie between the school board and the voluntary school." We cannot forget that still more recently—in the course of his speech at Blackheath—he spoke of the operation of this clause as constituting a "difficulty" and a "grievance." Bearing in mind this clear expression of opinion—bearing in mind, too, the fact that the right hon. gentleman has a habit of embodying his convictions, sooner or later, in the policy and legislation of his country—bearing in mind the further fact that although the right hon. gentlemen may at times have evinced a certain plasticity of opinion—and that plasticity has never yet been shown in the direction of illiberality and intolerance,—we appeal to him, not as revolting allies, but as firm and hopeful, and I will say confident supporters, to carry out the principles which he has proclaimed, even if he have to override the opposition of colleagues, of whom (and the House can never know the grief and pain with which I say it) better things might have been expected. (Cheers.)

Mr. W. H. SMITH was willing to make any concession short of giving up the great principle of religious teaching. As a member of the London School Board, he felt a deep interest in the education question, and he ventured to say that there never was a greater mistake than to call the 25th clause of the Act a scheme of endowment. It was simply giving the parents the power to choose a school for their children, a power which could not be withheld under the compulsory system. He could assure the House that there were very few members of the board who wished to exclude from the schools such religious teaching as had been now established. Their conviction was that the demand for fees would be small when the clause was properly worked, as in Stockport. He had that morning received a letter from Stockport, in which it was stated that there were only sixty-four children at the schools for which provision must be made. He thanked the right hon. gentleman for the manner in which the Act of 1870 had been carried out, and for the firm stand he was now making for its principle. The school boards were most anxious to accomplish the work they had undertaken, but if the present resolution was carried the whole labour of fifteen months would be wasted.

Dr. PLAYFAIR said that in a few days they would be seeking to establish school boards all over Scotland, where a system of national education had existed for more than a century. They had just given political power to a large number of the people, and they felt it necessary that persons holding such power should be educated. The course adopted in 1870 was to take the stock-in-trade that was in hand, and, finding it substantially good, to use it for the education of the people. He admitted that there had been no compromise with the Nonconformists or with any other section of the Liberal body; all that was done was to make the best practicable arrangement possible, and so far from having failed the measure had succeeded marvellously. It was the duty of the Education Department to promote secular education, and no part of its duty to prevent religious instruction. Yet that was the point to which the controversy was now coming. (Hear, hear. If he wanted to feed sheep for the dinner-table he could not prevent part of the grass going to the formation of wool, though that was no part of his primary object. (Laughter.) If the ratepayer went *in loco parentis* to pay the fees for an indigent child he paid for religious as well as secular instruction; but he paid very little. The 25th Clause, he admitted, was exceedingly dangerous in its exercise, as well as in its refusal, because, unless exercised with great prudence, it would produce an educational pauperism throughout the country. This Act was stigmatised as concurrent endowment, which was a bad term, and in the eyes of Dissenters acted like a red flag to a bull. (Laughter.) If it had not produced so much noise and dissatisfaction throughout the country, he should have thought the liberty given to the parent either to refuse religion altogether, or to select that which suited himself and his child, would have been ample compensation for the slight pressure which had been put upon the ratepayer. The ratepayer's conscience was difficult to understand. It was vague and general, and only quickened into activity by political agitation—(cheers)—but the parent's conscience was personal and individual, and easily acted upon by a sense of parental responsibility. Therefore, when they gave the parent liberty of conscience the ratepayer's conscience might very well have been kept out of sight. The whole experience of Europe showed that it was impossible to carry out a direct compulsory education law unless it was accompanied by a denominational system. In the German Empire, in Austria, and in Switzerland, direct compulsion existed, but with the denominational system; while in Holland, where the secular system prevailed, they had not dared to adopt the compulsory law, and in America the compulsory law had become a dead letter. (Hear, hear.) The advantage of the present system was that it allowed all systems to be tried, the national,

the denominational, and the secular. (Hear.) His pet system was the separate system. The Manchester platform advocated the secular system, but in that they had made a great mistake, and had alienated the working classes from their movement. (Hear, hear.) There was no more unity among the leading Nonconformists themselves than there was among the educationalists of the country, and they had no right to seek to pull down a scheme which was doing well, in order to set up a scheme which a great many influential members of their own body looked upon as a mistake. They had heard a great deal of tall talk about the split of the Liberal party, but if two candidates went before a constituency of working men, the one advocating improvement by educational appliances within reach, and the other suggesting postponement till some ecclesiastical views better suited to the working classes had been matured, there could be no doubt which of the candidates would be looked upon by the constituency as its friend. Let them not pull one platform to pieces till they were is a position to build another. (Cheers.)

Mr. FAWCETT said the hon. member for Huddersfield put the religious difficulty first and the attendance of children at school second; but he (Mr. Fawcett), on the other hand, should put the religious difficulty infinitely lower in importance than the attendance of children at school. With much of the speech of the right hon. gentleman (Mr. Forster) he entirely agreed, but he protested against his assumption that all of those who intended to support the motion of the hon. member for Birmingham would ignore what of good had been done by the Education Act. He admitted that good had been done, but contended that it was not perfect, and that Her Majesty's Government ought to have promised the House some further legislation in order to complete it. He had no wish to revive the controversies of two years ago. Some of the taunts which were directed against the right hon. gentleman (Mr. Forster) were undoubtedly deserved, but he could with equal truth retort upon them that in 1870 they did not tell the Government what it was they wanted, they had not the courage of their opinions, and refused to follow their convictions with logical consistency. They had not then the courage to say that their principles led straight to secular education, but they resorted to the subterfuge, which he for one deeply regretted having sanctioned, of saying that the Bible should be read in schools without note or comment. (Hear, hear.) He agreed with what had been said by the hon. member who had just sat down—that no scoffer could have treated the Bible with greater disrespect than did those who said it should be read in schools, but should remain the one book which instructors could not be allowed to explain. (Hear.) He lent his name to a programme containing this extraordinary proposal—("Hear, hear," and laughter)—and, having made a mistake, the best thing to be done was frankly to avow it. (Hear.) Strongly as he was in favour of secular education, he was so much more anxious to see the education of all the people secured that he would not oppose any measure which could with certainty attain this object, though it contained other provisions far more objectionable than the payment of fees in denominational schools. (Hear.) He regarded as by far the most serious objection to the system of the payment of fees by school boards, that it offered such a premium to free education that if the clause were continued in force and if the central authority did not exercise a greater control than heretofore a system of free education would be established throughout the country. There is nothing he should more regret than such a result. ("Hear, hear," from the Opposition.) In the first place, it would weaken parental responsibility, the most valuable of all social virtues; secondly, it would extend what had already produced sufficiently baneful effects—viz., the taxing of prudent individuals still more heavily than at present for the sake of the improvident; and, thirdly, it would increase the tendency which was growing up in this country of people making others pay for that which they ought to pay for themselves. (Hear, hear.) This tendency he regarded as the prominent characteristic of modern socialism. It should not be forgotten that free education was the first plank in the programme of the International, which was pervaded throughout by the same principle. The Vice-President of the Council had asserted that he could not yet judge of the shortcomings of the Act. He, on the contrary, believed an opinion might be formed both as to its shortcomings and its excellencies. The cumulative vote had secured the election, in important centres of the population, of many sincere friends of education, and in the course of a few months the Act would have established throughout the country a supply of efficient schools. While acknowledging, however, that these desirable results had been produced by the Act, he maintained that unless it was supplemented by new legislation it would be absolutely impossible to secure the education of children in the rural districts. If the Act were to continue in operation for ten years, he confidently asserted that it would scarcely produce a ripple on the surface of the profound depths of ignorance in the country districts. The conclusion forced on the minds of those who had studied the agricultural districts was that the ignorance prevailing there was almost entirely due to the want of power to compel the attendance of children in the schools. (Hear, hear.) He admitted that we owed a heavy debt of gratitude to the clergy of the Church of England, who had, undoubtedly, supplied the country districts with schools. It was impossible, indeed, to praise too highly their conduct in this respect, for he knew country clergymen who, out of very small incomes, had often subscribed to schools amounts representing an income-tax of 10, or even, in some cases, 15 per cent. (Hear.) The Act, however, landed us in this dilemma. The very districts in which most had been done in the way of providing school accommodation were precisely those in which it was utterly hopeless to expect to secure the attendance of children at school. There was, therefore, sufficient evidence already, not to condemn the Education Act, but to show that it required amendment. He would mention one fact in illustration of the anomalies associated with that measure. A country gentleman in Wiltshire had devoted himself during the last twenty years, with the assistance of his family, to promote education in the village in which he resided, and in which he had established one of the best schools in the kingdom. This gentleman found, however, that he could do scarcely anything for the education of the parishioners unless he had some power to secure children being sent to school at seven or eight years of age. (Hear, hear.) He said, "The only chance of my obtaining this power is to withdraw my subscription from the school, as such a step on my part might lead to the establishment of a school board which might pass bye-laws to secure the attendance of the children." In conclusion, the hon. member warned his friends not to devote too much of their attention to this 25th clause. The Vice-President of the Council had admitted that evening that there must be general compulsion. He would earnestly appeal to all sections of the House to set to work cordially to solve the great problem of general compulsion, and not let their attention be distracted and their influence weakened by endeavours to gain a miserable sectarian triumph. (Cheers.)

After a few words from Mr. M. HENRY, Mr. GREENE said he intended in this instance to support Her Majesty's Government, although he thought that the right hon. gentleman the Vice-President of the Council, by threatening to force upon them compulsory education after they had been induced to subscribe to their schools under the belief that such was not the case, had obtained their money under false pretences. It had been stated that this question would dissolve the Liberal party. Well, the sooner it was dissolved the better. (Much laughter.)

The House divided, when there appeared—

For Mr. Dixon's resolution ...	94
Against it	355
Majority against	——261

Mr. W. E. Forster's amendment was then put as an original resolution, with the following result:—

For	323
Against it	98
Majority	——225

The motion was then agreed to.

Bills were brought in by Sir R. BLENNERHASSETT for the purchase of Irish railways, and by Mr. BIRLEY to extend to the whole of Sunday the present restrictions on the sale of liquors, and the Deans and Canons Resignation Bill passed through committee.

The House adjourned at five minutes to one o'clock.

THE DIVISION LIST.

The following are the members who voted on Tuesday on Mr. Dixon's education motion:—

MINORITY—AYES, 94.

Adair, H. E.	Fitzmaurice, Lord	Muntz, P. H.
Anderson, G.	Fordyce, W. D.	Norwood, C. M.
Armitstead, G.	Forster, C.	Palmer, J. H.
Baker, R. B. W.	Fothergill, R.	Parry, L. J.
Beaumont, H. F.	Goldsmid, Sir F.	Plimsoll, S.
Beaumont, W. B.	Goldsmid, J.	Potter, E.
Beaumont, Capt. F.	Gourley, E. T.	Potter, T. B.
Bentall, E. H.	Hadfield, G.	Price, W. E.
Bowmont, Marquis of	Harcourt, W. V.	Richards, E. M.
Brewer, Dr.	Harris, J. D.	Russell, H.
Bright, Jacob	Haviland-Burke, E.	Sartoris, E. J.
Brinckman, Captain	Herbert, A. E. W.	Shaw, R.
Brocklehurst, W. C.	Hoare, Sir H. A.	Sheridan, H. B.
Brogden, A.	Holland, S.	Sherriff, A. C.
Brown, A. H.	Horsman, Rt. H. E.	Simon, Mr. Serjeant
Buckley, N.	Howard, J.	Stapleton, J.
Candlish, J.	Illingworth A.	Stepney, Sir J.
Carnegie, Hon. C.	Kensington, Lord	Stuart, Col.
Carter, R. M.	Lawrence, Sir J. C.	Tollemache, Hon. F.
Cholmeley, Capt.	Lawson, Sir W.	Tracy, Hon. C. H.
Clay, J.	Leeman, G.	Trevelyan, G. O.
Clifford, C. C.	Lewis, J. D.	Villiers, Hon. C. P.
Colman, J. J.	Lush, Dr.	Vivian, H. H.
Cowen, J.	Lusk, A.	Wedderburn, Sir D.
Craufurd, E. H. J.	Macfie, R. A.	White, J.
Dalglish, R.	M'Arthur, W.	Williams, W.
Dalrymple, D.	M'Laren, D.	Wingfield, Sir C.
Davies, R.	Melly, G.	Young, A.
Dickinson, S. S.	Miall, E.	
Dilke, Sir C. W.	Milbank, F. A.	TELLERS.
Dillwyn, L. L.	Miller, J.	Mr. Dixon.
Ewing, H. E. C.	Morgan, G. O.	Mr. Richard.
Fawcett, H.	Morrison, W.	

MAJORITY—NOES, 355.

Acland, Sir T. D.	Figgins, J.	Meyrick, T.
Adderley, Sir C.	Finch, G. H.	Miles, Hon. G. W.
Akroyd, E.	FitzGerald, Lt.-O. A.	Mills, C. H.
Amcotts, Col. W. C.	FitzWilliam, Hn. C.	Mitford, W. T.
Amory, J. H.	Fletcher, I.	Monckton, F.
Amphlett, R. P.	Floyer, J.	Monckton, Hon. G.
Annesley, Hon. H.	Foljambe, F. J. S.	Monk, C. J.
Anson, Hon. A. H. A.	Forester, Rt. Hon. G.	Monsell, Rt. Hn. W.
Anstruther, Sir H.	Forster, W. E.	Montague, Lord R.
Arbuthnot, Maj. G.	Foster, W. H.	Montgomery, Sir G.
Arkwright, A. P.	Fortescue, C.	Morgan, C. O.
Arkwright, R.	Fowler, R. N.	Morgan, Hon. Maj.
Assheton, R.	Fowler, W.	Mowbray, Rt. Hn. J.
Ayrton, Rt. Hn. A.	Galway, Viscount	Neville-Grenville, R.
Backhouse, E.	Gavin, Major	Newdegate, C. N.
Baggallay, Sir R.	Gilpin, Col.	Newport, Viscount.
Bailey, Sir J. R.	Gladstone, W. E.	Newry, Viscount
Barclay, A. C.	Gladstone, W. H.	Nicholson, W.
Barnett, H.	Goldney, G.	Noel, Hon. G. J.
Barrington, Visct.	Gooch, Sir D.	Nolan, J. P.
Barrow, W. H.	Gordon, E. S.	North, Col.
Barttelot, Col.	Goschen, G. J.	Northcote, Sir S. H.
Bates, E.	Graham, W.	O'Conor Don, The
Bateson, Sir T.	Graves, S. R.	O'Donoghue, The
Bathurst, A. A.	Gray, Lieut.-Col.	Ogilvy, Sir J.
Baxter, W. E.	Greaves, E.	O'Reilly-Dease, M.
Bazley, Sir T.	Greene, E.	O'Reilly, M. W.
Beach, Sir M. H.	Gregory, G. B.	Osborne, R.
Beach, W. W. B.	Greville-Nugent, G.	Paget, R. H.
Beaumont, S. A.	Grey, Rt. Hn. Sir G.	Pakington, Sir J.
Bentinck, G. C.	Grieve, J. J.	Palk, Sir L.
Bentinck, G. W. P.	Grosvenor, Hon. N.	Palmer, Sir R.
Benyon, R.	Grosvenor, Lord R.	Parker, C. S.
Beresford, Lt.-Col.	Grove, T. F.	Parker, Lt.-Col. W.
Biddulph, M.	Hambro, C.	Patten, Col. W.
Bingham, Lord	Hamilton, Lord C.	Pease, J. W.
Birley, H.	Hamilton, Lt. C. J.	Peck, H. W.
Blennerhassett, Sir	Hamilton, I. R.	Peel, A. W.
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Brassey, H. A.	Hardy, Rt. Hon. G.	Phipps, C. P.
Bright, R.	Hardy, J.	Pim, J.
Brise, Col. R.	Hardy, J. S.	Playfair, L.
Broadley, W. H. H.	Hay, Sir J. C. D.	Powell, F. S.
Browne, G. E.	Headlam, T. E.	Powell, W.
Bruce, Lord C.	Henley, J. W.	Power, J. T.
Bruce, Rt. Hn. H.	Henley, Lord	Raikes, H. C.
Buller, Sir E. M.	Henry, M.	Rathbone, W.
Burrell, Sir P.	Herbert, Gen. Sir P.	Read, C. S.
Bury, Viscount	Hermon, E.	Ridley, M. W.
Buxton, Sir R. J.	Heygate, W. U.	Robertson, D.
Cadogan, Hn. F. W.	Hilyard, T. B. T.	Rothschild, M. De
Cameron, D.	Hill, A. S.	Rothschild, N. De
Campbell, H.	Hoare, P. M.	Round, J.
Cardwell, Rt. Hn. E.	Hodgkinson, G.	Royston, Viscount
Carrington, Hon. W.	Hodgson, K. D.	Russell, A.
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Cartwright, W. C.	Hogg, J. M.	St. Aubyn, J.
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Cavendish, Lord G.	Holms, J.	Samuda, J. D'A.
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Corrance, F. S.	Jardine, R.	Smith, S. G.
Corrigan, Sir D.	Jessel, Sir G.	Smyth, P. J.
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Cowper-Temple, W.	Kavanagh, A. M.	Stansfeld, Rt. Hn. J.
Crawford, R. W.	K.-Shuttleworth, U.	Starkie, J. P. C.
Crichton, Viscount	Kekewich, S. T.	Steere, L.
Croft, Sir H. G. D.	Kennaway, J. H.	Stone, W. H.
Cross, R. A.	Kingscote, Colonel	Storks, Sir H. K.
Cubitt, G.	Kinnaird, A. F.	Straight, D.
Dalrymple, C.	K.-Hugessen, E. H.	Strutt, Hon. H.
Damer, Capt. D.	Knightley, Sir R.	Sturt, H. G.
Davenport, W. B.	Lacon, Sir E. H. K.	Sturt, Lt.-Col. N.
Denison, C. B.	Laird, J.	Sykes, C.
Dent, J. D.	Lancaster, J.	Synan, E. J.
Digby, K. T.	Langton, W. G.	Talbot, J. G.
Dimsdale, R.	Laslett, W.	Taylor, Rt. Hn. Col.
Disraeli, Rt. Hn. B.	Learmonth, A.	Tollemache, Maj. W.
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Dodson, J. G.	Legh, W. J.	Trelawny, Sir J. S.
Dowdeswell, W. E.	Lennox, Lord G. G.	Turner, C.
Downing, M'C.	Lennox, Lord H. G.	Turnor, E.
Dowse, R.	Leslie, J.	Walker, Major G. G.
Duff, M. E. Grant	Liddell, Hon. H. G.	Walpole, S. H.
Duff, R. W.	Lindsay, Col. R. L.	Walsh, Hon. A.
Duncombe, Col.	Locke, J.	Walter, J.
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Dyke, W. H.	Lopes, Sir M.	Watney, J.
Dyott, Col. R.	Lowe, Rt. Hon. R.	Welby, W. E.
Eaton, H. W.	Lowther, J.	Wells, W.
Edwards, H.	Lyttelton, Hn. C. G.	Wethered, T. O.
Egerton, Hon. A. F.	Magniac, C.	Wharton, J. L.
Egerton, Capt. F.	Maguire, J. F.	Wheelhouse, W. S. J.
Egerton, Sir P. G.	Mahon, Viscount.	Whitbread, S.
Egerton, Hon. W.	Maitland, Sir A. C.	Williamson, Sir H.
Elcho, Lord	Malcolm, J. W.	Winn, R.
Elliott, G.	Manners, Lord J.	Woods, H.
Elphinstone, Sir J.	Manners, Lord G. J.	Wynn, Chas. W. W.
Enfield, Viscount	March, Earl of	Young, G.
Ennis, J. J.	Marling, S. S.	
Erskine, J. E.	Matthews, H.	TELLERS.
Ewing, A. O.	Maxwell, W. H.	Mr. Glyn.
Fielden, J.	Mellor, T. W.	Mr. Adam.
Fellowes, E.	Merry, J.	

ABSENTEE LIBERALS.

Among the absentee Liberals on the first division were Messrs. C. Reed, E. Baines, S. Morley, R. S. Aytoun, R. Wingfield Baker, M. A. Bass, M. T. Bass, D. Chadwick, M. Chambers, H. Campbell, M. R. Dalway, C. Gilpin, J. D. Harris, H. James, A. Johnston, Locke King, W. Laslett, Ald. W. Lawrence, Harvey Lewis, Sir J. Lubbock, W. M'Combie, P. W. Martin, A. Matheson, A. J. Mundella, A. J. Otway, G. Onslow, J. Platt, W. S. Roden, H. B. Sheridan, M'C. Torrens, and H. S. P. Winterbotham.

THE SECOND DIVISION.

When Mr. Forster's amendment became a substantive motion, it was carried by 323 to 98. The following Liberals voted in the second minority who were absent in the first:—Messrs. R. S. Aytoun, C. Gilpin, H. R. Brand, Dr. Brewer, Marq. Bormont, T. Chambers, Hon. H. Cowper, W. Finnie, G. Hodgkinson, D. K. Hodgson, W. B. Hughes, T. Lea, Sir J. Lubbock, T. A. Mitchell, C. J. Monk, C. Reed, Sir W. Russell, H. B. Samuelson, A. Seymour, J. C. Stevenson. The following, who voted in the minority in the first division, were absent on the second:—Messrs. G. Anderson, R. Wingfield Baker, W. B. Beaumont, E. H. Bentall, R. Dalglish, D. Dalrymple, S. Holland, P. H. Muntz, E. Potter, T. B. Potter, Hastings Russell, and J. Stapleton.

NATIONAL SOCIETY FOR WOMEN'S SUFFRAGE.—Mr. Jacob Bright, M.P., will shortly move the second reading of the Women's Disabilities Bill, prior to which a conference of the principal supporters of the movement will be held in London. The National Society is now well organised, and has formed a strong central committee, including many M.P.'s and other influential persons, a list of which will be found elsewhere.

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TO CORRESPONDENTS.

"J. M. SMITH."—Thanks. His communication is in type, but, owing to the extreme demands on our space, is unavoidably deferred.

"W. E. L." Cambridge.—We are obliged to defer the manuscript report he has sent us till our next number.

W. DUTHIE (Oldham).—It is impossible for us to reply to the speeches delivered at every meeting of our opponents. All the points referred to have often been dealt with in this journal.

The Nonconformist.

THURSDAY, MARCH 7, 1872.

SUMMARY.

THE stupid attempt last Thursday evening to frighten the Queen is one of those vexatious events which neither police safeguards nor universal loyalty can prevent. That such outrages, under such circumstances, can occur, is deplorable; but coming after the overwhelming popular demonstration on Thanksgiving Day, and the warm expression of Her Majesty's gratitude contained in the letter to the Prime Minister, the insane project of the lad O'Connor ought as soon as possible to be consigned to oblivion. Happily the Queen, who under circumstances of serious possible peril displayed her accustomed courage, is none the worse for the shock, and showed her entire trust in the general affection of the people by appearing publicly in the streets on her departure from Buckingham Palace to Windsor.

During the week legislation has not made much progress. Last Thursday the Ballot Bill was stopped in committee by preliminary objections, and the Bentincks and other Tory members were allowed to waste an evening—the House looking helplessly on. The upshot was that the Government consented to incorporate in the bill from the companion measure some three penal clauses which properly belong to it; that the further consideration of Clause 1 was postponed; and that Ministers and the Commons have lost an evening.

There was far more reason for the preliminary debate which took place on Monday night. In Committee of Supply on the Army Estimates, Mr. Holms, in a weighty practical speech, moved that the standing army be reduced by 20,000; not for the purpose of being disbanded, but of incorporating them with the reserve. The motion was intended as a protest against the retrograde step of the Government in going back from three to six years' service; and against the continuation of a complex and antiquated military system, which Mr. Holms thinks is not worthy of being thrust upon the country in comparison with the cost which it entails. It was pleaded on behalf of the Government that time should be given to put their new scheme of army organisation into operation. But, meanwhile, a most lavish expenditure, not necessarily affecting Mr. Cardwell's plans, is being incurred. A total force of nearly half a million men, sustained at a cost of more than fifteen millions sterling, is a war armament. "It is no use," as Sir Wilfred Lawson pointedly said, "talking of transition estimates, and army reorganisation to put down panics, for all such measures have utterly failed hitherto and always will fail to quiet those who delighted in alarms. By entering upon such a course we run the risk of making ourselves ridiculous in the eyes of the world, and of disgusting the poor with the reckless expenditure of public money." The debate, however, stands adjourned.

The Lords have made some progress with the Ecclesiastical Courts and Registries Bill of Lord Shaftesbury, which the Bishop of Winchester is doing his best to make ineffective as a measure of reform. Earl Granville cannot promise that assembly—which desires at once to take in hand the Mines Regulation and Scotch Education Bills—much work before Easter. The Lord Chancellor, however, is almost ready with a bill for reconstructing this Court of Final Appeal, and Lord Westbury threatens that he shall have no peace till it is produced. The ex-Chancellor, being now out of office, seems to have very sound ideas on the subject. He would consolidate the two supreme courts, eliminate "the episcopal element" altogether, pay the judges well for giving the whole of their time to the work, and not hand over the Supreme Courts to a lot of septuagenarian law lords, "to whom it is as impossible to impart any new ideas as to pour more wine into a glass which is already full and overflowing."

After being *sub judice* since last May, and having had more than a hundred hearings, the Tichborne case has collapsed. It was evident when the Attorney-General had concluded his voluminous speech that such a result could not be far off. On Monday, after the hearing of further evidence for the defence, the foreman of the jury, speaking on behalf of himself and fellows, declared in court that they had now heard the evidence with regard to the tattoo marks, and, subject to his lordship's direction, the jury did not require any further evidence. The announcement excited a great sensation, and the case was at once adjourned. Yesterday, before a crowded court, and after a statement from Mr. Serjeant Ballantine, the jury were allowed to retire, and on their return stated that the conclusion they had come to was founded on the entire evidence submitted to them. Thereupon a nonsuit was entered by consent; Chief Justice Bovill ordered the plaintiff to be committed for trial on a charge of wilful and corrupt perjury, the Government undertaking the prosecution; a warrant was issued for the arrest of "Thomas Castro, falsely calling himself Sir R. C. Tichborne"; and yesterday afternoon he was taken into custody by the police, and conveyed to the Old Bailey. Thus terminates the longest, if not the most remarkable, trial of modern times. The Tichborne family have finally triumphed, but their estates will be heavily burdened by the heavy cost of this remarkable suit.

Though the interminable Alabama difficulty may not be so near a solution, the prospect of an ultimate pacific arrangement brightens. The answer of the American Government to Earl Granville's note is probably by this time in the hands of our Cabinet. According to report, while it maintains the position taken up by Secretary Fish in respect to the indirect claims, it at the same time states that the Washington Government are more anxious to finally remove them from discussion than to obtain money damages, and they therefore propose that the dispute as to the meaning of the treaty should be referred to the arbitrators. It seems to be thought in the United States, where the matter creates little excitement, that should the "case" with such limitations be submitted to the arbitrators, and they, instead of awarding America a gross sum, should refer the question of damages to the board of assessors, the indirect claims will probably be dropped. The British view of the Washington Treaty is now fairly before the American people, and the letters of Mr. Elihu Burritt and Mr. Cyrus Field to Vice-President Colfax have clearly stated the facts. Mr. Field asks from his countrymen, even if they are wholly in the right, "generous forbearance" towards England, and that will no doubt be exhibited till a final basis of arrangement is discovered.

The French Monarchists find that they have been a little premature. Their newest scheme of policy—it is a little late—is to maintain the *status quo* till the territory of France is liberated, provided there is no attempt to make the Republic permanent. But President Thiers has his own special troubles. He has been obliged considerably to modify the new press law, and he has lost an able colleague in M. Pouyer-Quertier, whose attempt to exonerate a prefect accused of extensive malversations has brought about his own resignation. The committee on the budget, unable to recommend any satisfactory changes in the modified scheme of the Finance Minister, propose that it should be accepted *en bloc*, and that taxation should be more fairly adjusted next year. Money is in hand for the payment of the next instalment of the German indemnity, and for at least a year to come Prince Bismark will have no further bill to present, and France may breathe freely.

That statesman is busy trying to influence the Prussian Upper Chamber in favour of his Schools Inspection Bill, which came on for consideration yesterday. The prince declares the measure to be indispensable—one of his pleas being the activity of an influential portion of the Catholic clergy in favour of France. The Government, he says, have no desire to break with the Conservative party, but will not "allow themselves to be forced from their path by any party whatever." The Prussian Chancellor evidently expects to pass the bill by a substantial majority.

THE EDUCATION DEBATE.

THE debate raised by Mr. Dixon on Tuesday evening, elicited clearly enough the unsatisfactory and temporary nature of many provisions in Mr. Forster's Act, but it may fairly be questioned whether, as a matter of policy, it would not have been better to confine the motion to some one or two definite and acknowledged grievances. The story of the boy, who in the endeavour to extract some filberts from a jar, grasped so many that he could not withdraw his hand, presents we fear an instructive analogy to the course pursued by Mr. Dixon. The former part of the motion, which alleges that the Act fails to secure the general election of school boards, and that it does not render obligatory the attendance of children at school, was fairly open to Mr. Forster's objection that a sufficient time has not been allowed for trial, and to his argument that the Act tends to secure gradually and safely all that Mr. Dixon desires. The strength of the motion lay in the latter part, which refers to the 25th Clause, and to the use of the money of the ratepayers for the purpose of imparting dogmatic religious instruction in schools established by school boards. On these points, not only is there a grievance deeply felt and widely acknowledged, but every day shows that the Act tends continually to magnify this grievance, and to aggravate the feelings which it engenders. Mr. Dixon argued well that the alleged saving of two millions by the recent grant of four hundred thousand pounds to denominational schools, was a saving effected at a loss of far more than the money's worth to the population, who are thereby deprived, at least for the present, of the advantages secured by school boards. And Mr. Richard forcibly completed the argument on this point by suggesting, that, as the two million pounds must be taken somehow from the resources of the country, it would have been better to take it from the rates, so as to strengthen the cause of religious equality, rather than by appealing to wealth and privilege, to increase the vested interests of injustice. The part of Mr. Dixon's speech in which he insisted on the evils of an irresponsible management of public funds by voluntary committees, and farther hinted at the dissatisfaction of schoolmasters under parsonic domination, went far to show that the present system bears in it the seeds of dissolution. He made also a good point, when, referring to the reports of the Education Department, he showed that the grants to denominational schools, lavish as they are, entirely fail to secure money's worth in the form of a good elementary education. But so far as this portion of the argument went, it might fairly be urged that the delay of a year, which it appears is all that is asked by Mr. Forster, could do little harm.

It is in regard to the constantly increasing inflammation of the public mind by the irritating religious squabbles engendered under the Act, that the need for a reform is most certain, and the danger of delay most apparent. This part of the argument Mr. Dixon, by a judicious division of labour, left to be dealt with by Mr. Richard and Mr. Leatham. Nevertheless the chairman of the League felt bound to explain how it came to pass that this society had exchanged the unsectarian for the secular platform. On this point we think that he made a very good case—for, as he truly said, the League was not intended to establish religious equality, but to promote national education. When, how-

ever, he proceeded to acknowledge that the word "unsectarian" had become manifestly too meaningless to be retained, inasmuch as it reduced religion to the shadow of a shade, the cheers which greeted him from the Conservative benches showed clearly how entirely the educational ideas of the Opposition were identified with unblushing sectarianism. Mr. Dixon's reference to a denominational school at Wandsworth, where out of 129 children whose course had been traced, only nine attended any place of worship in after life—two being paid officials—was a pointed and forcible illustration of what our Supplement of to-day shows to be a very general state of things. The argument involved was driven home by the singular contrast of a secular school in which nearly all the children in after life attached themselves to some place of worship. We believe this case to be no isolated paradox, and we venture to commend to our readers some observations on this subject in the Supplement above mentioned. Mr. Dixon's disposal of the argument that the conscience of the religious man is as much hurt by contributions to secular schools as is that of the secularist by payment to denominational schools, was exceedingly telling. "We both approve," said he, "of secular education; we both approve of religious teaching. We agree also in the separation of secular and religious instruction by means of a time-table conscience clause. We both think that religious teaching should not be compulsory; but where my conscience leaves my hon. friend's is when, having gone together so far, my hon. friend tells me that his conscience will not be satisfied unless I pay for the religious teaching which my hon. friend approves of, but of which I disapprove."

In seconding the motion Mr. Henry Richard spoke as he always does, clearly, forcibly, and straight to the mark. Making all allowance for the earnestness of the privileged classes in establishing denominational schools, he surely did Nonconformists no more than bare justice in calling attention to the fact that the first movement towards a national system of education had originated with them, and in urging the difficulties under which the Free Churches laboured in bearing the expense of schools in addition to maintaining their places of worship, and in being compelled now and then to raise large sums of money for the defence of their civil and religious rights. There were several touches of very telling sarcasm in his speech, especially when he described the humble and respectful manner in which the Nonconformists of Anglesea had remonstrated against the appointment of an obnoxious inspector—adding, with somewhat grim humour, "Nonconformists are obliged to be very humble and respectful." His accidental mistake as to the origin of the Standard Reading-book, from which he quoted denunciations of Luther, need not have excited such an ecstasy of derision on the Conservative benches. For though it of course failed to illustrate his more immediate point of the Romanising tendencies of Anglican clergymen, yet it did undoubtedly illustrate the kind of teaching in Catholic schools for which the followers of Luther are continually made to pay. Mr. Richard rose to a tone of impassioned eloquence in denouncing the "scorn and incredulity" with which some churches receive the plain Christian statement that it is their duty and not that of the State to teach religion both to adults and children. His contrast between the solemn injunction of the great Master, "Feed my lambs," with the determination of modern churches to commit the religious instruction of children to State-paid schoolmasters, as the only alternative to a heathen education, might well call forth the sneers of the "stupid party" to whom the parish beadle and religion are inseparable; but it constituted a forcible appeal to the better feelings of Nonconformists who suppose that the silence of the parish schoolmaster on the great mysteries of faith would be the death of national religion.

Mr. Forster's rising was of course the signal for enthusiastic cheers from the Conservative benches. Of the right hon. gentleman we have never spoken, nor do we wish to speak, in any terms but those of respect; and, on many points, of admiration. Mr. Forster is a strong man, stalwart, and muscular, if we may say so, both in body and mind. With many gifts which go to constitute a leader of men, force of intellect, strength of will, persistency of purpose, and even a certain degree of electric attraction such as generally accompanies exuberant vigour, he is, perhaps, too much disposed to revel in the feeling of being master of the situation, even when the horizon is big with signs of coming fate. His speech on Tuesday night, delivered with an air of easy-going indifference, and with the laziness engendered by a consciousness of exhaustless resouces in the Opposition benches, had too much of Palmerstonian satisfaction in present and temporary success, at the expense of future and lasting fame. The complex nature of Mr. Dixon's resolution gave him ample opportunities for destructive criticism. But on the religious points he himself really justified the propriety and reasonableness of the motion. "If," said he, "we are on a wrong course, the time is no objection and the resolution ought to be passed." Yet Mr. Forster himself admitted that the 25th clause gave to school boards a power which, in places like Manchester and Birmingham, had wrought disastrous results. And, with a singular abdication of the functions of an Imperial Government, he left it to local bodies, elected for different objects and in incongruous modes, to fight out to the bitter end a quarrel instigated by mistaken legislation. Mr. Forster's description of the conditions under which his Act was prepared, and the three different forces upon which education must depend for motive power, was plausible, and to a considerable extent true. Certainly neither parental instincts, nor voluntary philanthropy, nor municipal organisation, ought to be ignored. But each of these forces can only be expected to do its own proper work. We do not expect from the gentle dew the work of the mountain torrent, nor yet that of the steam-pump, though all alike may be needed for the processes of agriculture. Let parental instincts taught of God quicken, through the sympathy of family love, the beginnings of the Divine life. Or, where these fail—as in a generation trained in sectarian schools they too commonly do—let the impassioned streams of Christian philanthropy irrigate the barren land. But the experience of the present century, and all present evidence, goes to show the utter impossibility of getting, through rate-sustained machinery, that free flow of spiritual sympathy which is absolutely essential to the religious influence of dogmatic teaching. It is not we who wish to ignore the power of Christian philanthropy, but rather those whose habit it is, in the interests of concurrent endowment, to sneer at Sunday schools and depreciate generally the voluntary devotion by which alone vital religion is preserved in the land.

Mr. Forster's confidence in defying any one to produce a single instance in which the conscience clause is violated, may be justified according to the letter, but only because it is in effect meaningless. Let any one consider such instances as that of the Faversham school adduced in our Supplement to-day, and let him judge whether a provision under which it is the rule and not the exception that the religion of home life is practically ignored is fairly entitled to the name of a conscience clause. Mr. Forster's endeavour to show that no support is really given out of the rates to religious teaching, is, we confess, simply beyond us, and the hon. gentleman himself frankly confessed that his arithmetical demonstration had entrapped him into a little confusion. Professor Playfair's analogy of the sheep which is nourished for the sake of its mutton, and not of the accompanying wool, was more ingenious. But if the learned professor were to grow mutton clothed with wool which his neighbours believed to harbour poisonous insects, we imagine he would scarcely be allowed to make use of the common pasture for the purpose. Nor would the indignant farmers around be in the slightest degree moved by the protest of the professor that he uses the grass only with a view to mutton and not at all to wool.

Mr. Leatham made a very able and thoroughgoing speech, to which our space will not allow us to do more than call attention. His remarks on the loyalty of Nonconformists to the real interests of the Liberal party, and his disavowal of any self-willed revolt on their part, have our entire sympathy. But at the same time it ought to be remembered that the Liberal party is identified, not with personal names, but with great principles. "The liberal soul deviseth liberal things, and by liberal things shall he stand." But when the liberal soul devises things which please the illiberal party, he should not call the hesitation of friends disloyalty.

Mr. Fawcett was on this occasion professedly practical rather than philosophical. But with the error of that common sense which Mr. Leatham ironically denounced, he ignored too much the insuperable obstacle which an unsettled question of principle may offer to the achievement of the most practical ends. The division was, of course, under the circumstances, no test whatever of Liberal feeling on the religious question. But when ninety-four members can be found to join in so complex a resolution of condemnation as that offered by Mr. Dixon, we are persuaded that a simpler issue would have produced a much more formidable demonstration.

PRINCE BISMARCK AND THE ULTRAMONTANES.

THE conflict between the German Chancellor and the Ultramontane clergy is a question of European interest. By the Prince it is waged rather in the interests of German unity than of ecclesiastical or educational freedom. That sagacious statesman, after the proclamation of the Infallibility dogma, seems to have foreseen the difficulties that must arise between Church and State, but the war with France necessarily staved off the collision. But both in the German and Prussian Parliaments the clerical party showed their hand too soon. In the former they were so impatient as to venture on opposing German unity in the debate on the address in reply to the Imperial speech. In that comparatively liberal assembly the Ultramontanes formed an insignificant fraction, and aroused against themselves strong national feeling—a feeling which has been manifested as well in Bavaria, once the most Catholic of Catholic States, as in Prussia, where the large majority of the population, as well as the ruling authority, is Protestant.

In Prussia the conflict has taken a special form. It was begun by the Catholic prelates who, after the Vatican Council and the rise of the Old Catholic movement, set to work to purge out the heretical element from the Church, and to increase their influence in the schools. But the Government threw their shield over the independent Catholics, and gave the clericals a serious warning by the removal of Herr Mühler, the Minister of Education and Religion—who had favoured clerical pretensions in respect to education—and appointed in his place Dr. Falk, a more pronounced Protestant and Liberal. Soon followed the School Inspection Bill which was brought before the Lower House of the Prussian Diet, and was the occasion of warm debates extending over several weeks. By law as well as by usage the inspection of all parochial schools has from time immemorial been the *ex officio* right of the clergy, both of the Protestant and Catholic Churches. They have never until lately been disturbed in the exercise of this privilege. But when the Ultramontane bishops began to make common cause with the foes of German unity, and tried to eject all religious teachers from the Prussian schools who would not teach Papal infallibility, Prince Bismarck felt it necessary to act with vigour and promptitude. Hence the bill referred to, which reaffirms the right of the State to "the inspection of all public and private schools and academies," and revokes all authorisations previously given. It besides takes power to appoint district inspectors who will overrule the clergy in respect to the schools. On the other hand, the bill is silent as to the right heretofore conceded to the clergy of being members of the committees of management for parochial schools, while it re-enacts that "religious instruction in the public schools is to be conducted by the respective religious bodies." The position, therefore, taken by the Government is not that the clergy of the two communions are forbidden to teach their respective dogmas, nor to be shut out of the management of schools, but that whenever they endeavour to use their privileges for political or sectional purposes, their rights will be cancelled, and the State inspector will step in.

Prince Bismarck would have found little difficulty in dealing in the House of Deputies with the Ultramontanes alone. But they were supported by the Old Conservatives, who resist the inroad of everything in the shape of Liberalism; by the Particularists, who oppose the annexation policy; by the Poles, whose national aspirations and language have been encouraged by the Catholic bishops; and by the High Lutherans, who object to see the Church subordinate to the State, and whose influence at Court is very great. This formidable combination was not likely to daunt a Minister with the courage and boldness of Prince Bismarck. He threw down the gauntlet to his foes, did not hesitate to denounce their unpatriotic conduct, and proclaimed the resolution of the Government to carry out their object by every constitutional means. It might have been thought that the victory of so pre-eminent a statesman, battling in the interests of the Fatherland, would be easy enough. But Prussian patriotism is not to be measured by English standard. The power of an organised sacerdotal class, whether Catholic or Lutheran, is very great, and though Church and State are united in Prussia, ecclesiastical claims are not the less formidable. We commend this fact to Dean Stanley, whose theory is that the connection is the safeguard of lay freedom. It was only by a majority of 26 (197 to 171) that the School Inspectors Bill, after many exciting debates and divisions, was finally carried in the Lower House.

The measure has yet to pass through the

ordeal of the Herrenhaus, or House of Lords. In that Chamber the Junker party, or squirearchy, are in the ascendant, and they are notoriously hostile to Prince Bismarck's policy. Though the Crown Prince is known to be heartily favourable to the views of the Chancellor, the disposition of the King, who has long leaned to the High Lutherans, is more doubtful. Yet his ultimate decision can hardly be doubtful. He cannot afford to dispense with his brilliant Minister, nor to endanger the work of unification. It is probable that a decided declaration on the part of the King would overcome the repugnance to the bill of the aristocratic magnates, whose loyalty to the Throne is undoubted. If not, the threat of creating new peers—a project openly talked of—would no doubt suffice. Prince Bismarck, who is evidently well aware of the great issues of the conflict, will not yield an inch, and to allow him to retire from his high position with all the enlightened opinion of Prussia at his back, is a course King William could not for a moment contemplate. We may therefore assume that the Prince will have his way, and the Upper Chamber be eventually induced to pass the bill.

It is not likely that this measure will, when it has become law, yield any serious practical results. But it enables the State to act freely for national interests. It restricts the action of the clergy, and threatens them with prompt interference if they step out of their proper sphere in respect to education. Far more important will be the influence of this memorable conflict in educating the public mind in the principles of religious freedom, and in giving an impetus to the Old Catholic movement in the Catholic provinces of the kingdom. The Prussians, for the most part, are the very slaves of authority. But when authority, as personified by the State, sets itself against sacerdotal assumptions, ecclesiastical freedom will become a popular creed. The so-called Evangelical clergy have the wit to see this. Hence their temporary alliance with the Catholics, which is illustrated nearer home. The School Inspection Bill is, in truth, a step towards the separation of Church and State in Prussia.

What is taking place at Berlin is watched with profound interest at the Vatican, where there is increasing difficulty to hold with Germany and run with France. Prince Bismarck is not a common antagonist, and perfectly understands the value of the Napoleonic maxim —"Strike quickly, and strike hard." It was sought to drag him into perplexity *apropos* of the French concordat as applied to Alsace-Lorraine. But the German Chancellor snapped his fingers, and decided to do without that agreement. Cardinal Antonelli is not used to such statesmanship. He is confounded, but not without resources. The Pope leans very strongly towards France, and M. Thiers does his best to encourage that partiality. Inasmuch, however, as the Vatican has never neglected the "great-battalion" consideration, its diplomacy would be loth to drive matters to extremity were not Infallibility involved. France tacitly accepts that dogma; Germany cannot. The Court of Rome is caught in its own toils, for Prince Bismarck can accept no compromise on a question which involves the supremacy of the State *plus* German unity. And in the ecclesiastical campaign now opened in Germany, there is small chance that Ultramontanism will win the day, and every prospect that the Old Catholics will receive every encouragement to carry out their reforms under the auspices both of the central and provincial Governments.

TUESDAY NIGHT IN THE COMMONS.

(FROM THE REPORTERS' GALLERY.)

It is only necessary to look at the Speaker's and Strangers' Galleries to see that a subject is to be discussed to-night which is of peculiar interest to the Education League and the Nonconformist party. Behind the clock, just below the Speaker's Gallery, sits Mr. R. W. Dale, of Birmingham. Here also is Mr. Crosskey, who is associated with him on the Central Nonconformist Committee, while some leading Nonconformists of the metropolis are to be observed in the Speaker's Gallery. Most of the petitions presented bear upon the subject of the coming debate, and it is to be noticed that the majority are in favour of the Education Act. This is the first time this session that there has been anything like a petitioning demonstration, and almost every member has duty to do in this respect.

It was a little before five o'clock when Mr. Dixon, standing on the floor of the House at the corner of the gangway, moved his resolutions. The hon. member, in a quiet, well-arranged, and remarkably effective speech, stated the main objections to the recent measure, dwelling, however, for the most part, upon purely educational points. He showed how the Vice-President of the Council had himself described his measure as one for the education of the people's children by the people's officers in their local assemblies; he pointed out the inferiority of the denominational to the national system, and how the present system had failed both in respect to teaching and to teachers. He vindicated the National League from the charge of obstructing the education of the people, and threw all the responsibility of any obstruction upon the Conservative party and the clergy. "Wherever," said the hon. member, "the Church of England is the strongest, and that is in the agricultural districts and small towns, where it has almost undisputed sway, there are no school boards, but wherever the Church of England is the weakest, namely, in the large towns, school boards are almost universal." Having combated the objection to the establishment of such boards, and then briefly touched upon the religious difficulty, the hon. member appealed to Mr. Forster, whose public services he recognised, to give the people some assurance that school boards and compulsory education should be established throughout the country. Mr. Dixon spoke for an hour, and, after moving his resolutions, sat down amidst general cheering.

Mr. Henry Richard, rising from the corner of the third seat below the gangway, began his speech by a conclusive demonstration of the fact that the Nonconformists had never consented to a compromise of the religious difficulty. In connection with this subject he evoked a burst of laughter by referring to the speech of Mr. Gladstone in reply to Mr. Miall last session, in which he said the Premier was "as near swearing as any gentleman of his high character could be." He next exposed the nature of the apparent concessions that had been made, did justice to the efforts of the clergy, but protested that Mr. Forster had patronised the denominational schools at the expense of every other kind of school. In vigorous and incisive language he exposed the denominational bias of the Committee of Council on Education. In some instances the Dissenters had humbly and respectfully remonstrated—"they were always obliged to be humble and respectful when they went to the Privy Council Office!"—exclaimed the hon. member. Mr. Richard next pointed out the dangerous and anti-Protestant character of the religious teaching given in some of the Church of England schools. He then vindicated the Dissenters from being indifferent to religious education, and concluded by an eloquent denunciation of the results of the Education Act.

Mr. Richard sat down after speaking for three-quarters of an hour, and Mr. Forster immediately rose to move the amendment of which he had given notice. The right hon. gentleman, who was cheered almost exclusively by the Opposition, addressed himself throughout his speech to the Radical members below the gangway. At first Mr. Forster seemed unusually excited, and his oratory was perhaps a little more desultory and interjectional than usual, but on the whole he grasped his subject with undoubted power and self-possession. The sincerity with which he vindicated the scheme with which his name is connected no one could question. Perhaps the most effective part of his speech as a Minister was that in which he explained the non-establishment of school boards in the country districts, and the most acceptable that in which he declared with respect to some of the objections which had been urged that the Government were ready to consider modifications. It was generally expected that Mr. Forster would say something in reply to Mr. Richard upon the relations of the Nonconformists to the Government, and the attacks on himself, but, although the right hon. gentleman seemed to be verging upon that subject several times, he controlled himself from making any observation upon it. Mr. Forster's reticence in this respect, as well as the usually conciliatory tone of his speech and his promise of future concessions, probably had its influence upon his colleague in the representation of Bradford, who, it was thought, would undertake to reply to him. Mr. Forster began just before dinner-time, and sat down at eight o'clock, having spoken for an hour and twenty minutes. He did what few can do—namely, kept the House nearly full until towards the close of his speech, when his own animation seemed to decline, and other hon. members began to think it was really past the time of dinner.

Mr. Liddell, on the Opposition side, took the first place during the dinner hour, and said in the course of his speech one very true thing, viz., that religious equality, under the circumstances of this country, was simply impossible, so long as the National Church was possessed of large endowments. The hon. gentleman spoke from the standpoint of a sincere and devoted member of the Established Church—which he is known to be—and no doubt felt for himself what he said, that, as respects the Establishment, there had been a compromise; for, asked the hon. member, is it no sacrifice for the clergy of the Church of England to abdicate once for all the power of teaching the creed and the formularies upon which their faith is based? Mr. Liddell, however, as well as Mr. Backhouse and Mr. Corrance, who followed him, spoke to almost empty benches. The House began to fill again when Mr. Auberon Herbert rose, occupying the same position as Mr. Dixon had previously chosen. Mr. Herbert was, as he always is, very outspoken. The principal point of his speech referred to the Nonconformists. Mr. Herbert said—"I have seen, within the last few months, a great sign of advance in the intelligence of the country upon the question of education. I have seen a large body of Nonconformists take their stand upon a truly logical and consistent position." After Mr. Herbert came Lord Robert Montagu, speaking from the second bench on the Conservative side. Lord Robert endeavoured to make something of the position which assumed that secular education was best where the education was most denominational. As he included under the term "denominational" the Nonconformist bodies—whose public school teaching has no tinge of denominationalism whatever—his argument, of course, at once fell to the ground. Then came, the House filling again, Mr. Leatham, who, in a briefer speech than was expected from him, having explained his personal position, dealt in effective irony with the character of the denominational teaching. His appeal to Mr. Forster, with which he closed his speech, like that of Mr. Richard, was conciliatory in tone. "We appeal," he said, "not as revolting allies, but as faithful, firm, hopeful, and even constant supporters" of the Government.

It was getting late when Mr. Leatham sat down. Mr. W. H. Smith followed with a brief, moderate, and sincere speech from his own point of view, and was followed by Dr. Lyon Playfair, who, speaking from the Liberal benches, said a great deal more against the Nonconformist party than Mr. Forster or any other speaker had said. Dr. Playfair's position, however, was natural to him as a Scotch Churchman. He spoke well, and firmly, with clear voice and emphatic manner, but all the cheers he elicited were obtained from the Opposition, and the Opposition only.

The position taken by Mr. Fawcett may have excited some surprise amongst a few, but did not excite general surprise. It is not our place to deal with it here. In common with all the members who had hitherto spoken, the hon. member was listened to with great interest—indeed, the debate was remarkable for the general attention which was given to it. After Mr. Forster's speech, however, disorder broke loose. Mr. Charles Reed had several times endeavoured to catch the Speaker's eye, and had as often not succeeded. Mr. Reed has a recognised position in the House upon this question, and had he been able to obtain a hearing, the discussion would have been more complete. As it was, the member who usually sits by him on the third Ministerial bench was named by the Speaker; and Mr. Mitchell Henry no sooner rose than a storm arose with him. Loud and tumultuous cries of "Divide" nearly drowned his speech. Utter impatience was exhibited. Mr. Greene spoke a few ultra-Conservative sentences, and then the division was called for. "A break-down," some exclaimed; but the fact is the debate was virtually over after Mr. Forster's speech. The division was more satisfactory to the Radical party than had been expected. A minority of ninety-four, increased afterwards to ninety-eight, was more than had been counted upon. It is a great advance upon previous divisions. I notice, as I sit in the gallery, that the Irish Roman Catholics vote to a man with the Ministry.

To make our notes of the debate complete, it should be stated that Mr. Mundella had given notice that in the event of Mr. Forster's amendment to Mr. Dixon's motion becoming the main question, he would move a resolution to the effect "that it is desirable that the Education Act of 1870 should be amended so as to secure the election of school boards in rural districts; to secure the compulsory attendance at schools of all children of school age; and that the provisions relating to school fees be modified." The amendment was not, however, brought forward, probably owing to the promises contained in Mr. Forster's speech, and Mr. Mundella was unable to vote for Mr. Dixon's resolutions.

MONTHLY MISSIONARY PAPERS.
III.

FRENCH HOME MISSIONARY SOCIETY.

A NEW society under this title has lately been formed at a meeting of the pastors and elders of the National Evangelical Convention of France (southern section) held at Nimes. It was convened by friends who were, as they remark, "deeply moved by the moral and spiritual misery of the French people." We have just received a circular relative to this interesting movement on the continent, embodying the resolutions adopted by the conference, which were as follows :—

1. That an association of the Evangelical Protestants of France be formed, to be called the *Evangelical Home Missionary Society*.
2. The object of the society is by means of the active co-operation of all its members to labour for the evangelisation of the French people.
3. The conditions of membership are faith in Jesus Christ as the Saviour, who died for our offences and rose again for our justification—in Jesus Christ, such as He was announced by the prophets and preached by the Apostles—and a pledge to work personally to the advancement of the kingdom of Jesus Christ.
4. Believers are invited to form themselves, wherever it is possible, into local committees for home mission operations.
5. In any locality where a large number of persons shall offer themselves, two or more committees shall be formed. These shall act in concert, and divide amongst themselves the field of labour.
6. The preceding rules concern men. But Christian women are invited to organise in the same way, and for the same purpose. These women's committees will correspond with the men's committees with a view to the common cause.
7. Each local committee shall organise a work of evangelisation in its own district, according to the gifts of the members and the wants of the people.
8. No committee shall enter upon another's district without a previous understanding.
9. When a sufficient number of local committees shall have been formed, and shall have begun their work, a general meeting of the mission will be held, at which all members shall be free to attend, the time and place of such meeting to be decided by the provisional committee (see Art. 11).
10. At this general meeting information respecting the work will be given by means of reports from the local committees. The organisation of the society moreover will be fixed with more precision than the conference at Nimes undertook to do.
11. A provisional committee of seven members residing at Nimes is charged with all preliminary arrangements.

We only need to add to this that should any friends wish to place themselves in communication with this movement, all information may be obtained from Pasteur Hippolyte Kruger, Rue Adrien, Nimes.

LONDON MISSIONARY SOCIETY.

The chief feature in the *Chronicle* of this society, which lies before us, is the statement and appeal in connection with the mission in Madagascar. We subjoin the editor's statements :—

The mission in Madagascar has special needs, and presents to the friends of the society special claims. It appeals to the churches not only because it has had a wonderful history ; or because its population is numerous and ignorant ; or because God, in His wise Providence, sustained its martyrs and kept His church alive amid dire persecution ; or because a multitude of people have cast away their idols and are waiting for instruction. Each of these things is here ; and each motive pleads with power on behalf of the Malagasy people. But the special claim lies in the fact that in a wondrous way all these motives are presented together : and in the illustration which they furnish that God is speaking ; God is stirring the hearts of this simple but ignorant multitude ; God is making them "willing in the day of His power" ; and, therefore, He calls upon the churches to send them the missionaries and instructors without whom they cannot adequately obtain the knowledge of His Gospel. They have built chapels ; they gather willingly on the Sabbath ; but in many places have to pray, "Oh ! God teach us how to pray ; for we know not how."

These multitudes need us now. It is not for always. But they need us now ; for a time ; until they are converted, organised, established in churches, and set forward in the right way of truth and life. Never had missionaries a nobler field, or one more ripe for a harvest that can at once be gathered in. Helped now, they will soon, under God's blessing, be able to care for themselves. Neglected at this crisis, they will slide into errors which it may take years to cure. Besides, with such a tendency on the part of officials in the interior districts to put pressure upon the people, it is only by the firm presence and wise advice of an English missionary that a right course can be secured and be maintained, because the reasons for it will be understood. And lastly, only a larger supply of English missionaries will be able to occupy the great extent of country now opening to the mission. Our brethren have pushed onward ; but the horison travels onward before them.

The directors, then, are sincerely anxious to strengthen the mission by despatching at least six ordained missionaries to Madagascar as soon as they can be found, and as the means for obtaining them are placed in their hands. A sum of 5,000*l.* will provide ten missionaries with passage, outfit, land-travelling, and dwelling-houses ; and 8,000*l.* a year will adequately maintain them and their places. In the earnest appeal which he has just issued, and which the directors heartily endorse, Mr. Ellis pleads the claims of the mission eloquently, and with facts which cannot be gainsayed. We cannot then but ask : whom shall we send ; and who will go for us ? May the Holy Spirit lead many a devoted and qualified minister of Christ to say : "Here am I ; send me."

BAPTIST MISSIONARY SOCIETY.

The Rev. George Kerry, of Calcutta, writes :—

We have had some pleasing circumstances connected with the village churches during the year ; a few months ago six were baptized at Russool Mahomadchoke, and this month one is to be baptized at Dhangatta ; and there are some who will, I hope, be received by the Church shortly at Khari. I returned from Khari a few days ago. Whilst there I reopened the chapel, which has been almost entirely rebuilt. The people have contributed upwards of 100 rupees in money, material, and labour, and 100 rupees have been paid from the grant of the committee for that purpose. The services at the reopening were very good—the place was crowded with people both morning and evening, a good feeling prevailed, and the elder brethren have resolved, with the pastor, to commence a series of special prayer-meetings, that they may have among them a revival of religion.

I spent a few days at Lukhyantipore and Dhangatta. The brick chapel at Lukhyantipore has long been in a very dilapidated state, and is daily becoming more of a ruin. The cost of repair, according to estimate, seemed likely to be not less than 1,000 rupees. The people have only raised 50 rupees, but I expect in a few weeks a more determined effort will be made. A widow woman whom I baptized before my return to England has expressed her willingness to give some two or three hundred rupees ; I have little doubt but that she will carry out her intention, and I hope her example of liberality may be infectious, and be followed by others. This widow is not wealthy, but her husband left about 1,000 rupees in cash when he died some years ago. Some of it has been spent, some lost, and some given to the cause of Christ. On one occasion I know 100 rupees were given. But the money has often been a source of great trouble and anxiety to the good woman. She told me when speaking of her desire to give a considerable part of her possession to the Lord, "Dhon boro Shoytan"—*i.e.*, "Money is a great Satan or devil," and so she thinks the best thing she can do is to give it away to the Lord.

On Saturday next I am going to Russoul Mahomedchoke to open the chapel for public worship, which has been built by one of the brethren at his own cost. At three other places the brethren have repaired the chapels this year at their own cost. You will see, therefore, that some way has been made in carrying out the new plan.

The following are further extracts from the *Missionary Herald* :—

JERICHO, JAMAICA.—The Rev. John Clarke informs us that this Church, together with Mount Hermon, consists of 1,553 members. During the year twenty-five persons have been baptized, but the loss by separation has exceeded this number, being sixty-nine. In the inquirers' classes there are 211 persons. The school is in a prosperous condition, and the roof of Mount Hermon Chapel has been renewed. The contributions of the people have been as good as usual, and the debt on the chapel and a new school-house is but small.

ITALY.—We have been favoured by Dr. Manning with the following statistics of progress in Italy. There are 248 persons who have been baptized on a profession of faith, of whom 50 live in Rome, 55 in Bologna, 50 in Bari, 35 in La Tour, and the rest in six other places. In Albano, and three other towns near Rome, there exist congregations, but no persons have yet been baptised. There are in Rome four rooms for meetings, at which the attendance averages 340 persons. There are also 25 candidates for baptism. Four churches have been formed, two only, which have pastors.

THE REFORMED CHURCH OF AMERICA,

Though not very numerous, is exemplarily active in missionary enterprises. The following is a general summary of the present position of its foreign labours :—Fourteen missions, with seventy-eight stations, and four hundred and fifteen out-stations. One hundred and nine ordained missionaries, four being physicians ; six unordained physicians, four other male and one hundred and sixty-five female assistants—a total of *two hundred and eighty-four* sent from America ; eighty-seven native pastors ; two hundred and seventy-seven native preachers and catechists ; four hundred and eleven school teachers ; and one hundred and fifty-nine other native helpers. All these, in addition to those above named, make a small army of *twelve hundred and eighteen* labourers in the various fields. The number of churches is one hundred and seventy-two, with eight thousand four hundred and eighty-six members, nine hundred and seventy-eight of whom have been added during the past year. They have also ten training and theological schools, fourteen boarding-schools for girls, four hundred and seventeen common schools, and, in all these schools, fifteen thousand four hundred and sixty-seven pupils. Few denominations can tell a more pleasing tale of devotedness in Christian work than this.

MISCELLANEOUS.

A clergyman writes to the *Episcopalian* "calling the attention of the people of the United States to the moral and religious destitution of the Republic of Hayti. He says that though they have claimed a place in the family of nations for sixty-seven years, there has been little or no attention paid to their spiritual welfare. There are, he says, at this moment 500,000 people in the mountains of Hayti still addicted to the bloody rites of Africa, immolating infants in sacrificing to devils. Of the 100,000 inhabitants of the seaboard cities there are a few Protestants ; but the rest are Romanists and infidels. The people seem to be open to Gospel influences, and it is a wonder that so little has thus far been done for them."

Fifty years ago the Friendly Islands were sunk in the grossest darkness of heathenism. Now over thirty thousand natives regularly attend Christian worship, and contribute over 15,000 dols. a year to religious objects. They also sustain 250 day-schools, with 15,000 pupils.

In Madagascar the Government works are stopped on the Lord's Day, and the places of Christian worship are crowded to excess. There are ninety churches, and upwards of five thousand members, and about twenty thousand nominal Christians. Within the last five years the people have erected, at their own cost, nearly one hundred chapels, and they will henceforth bear, to a great extent, the expenses of the evangelisation of the island.

The *Indian Mirror* says :—"The Brahmo Somaj is about to complete its forty-second year, and we are approaching the great Magh festival, to which we Brahmos hopefully look forward for a renewal of our spiritual sentiments and energies, and an expansion of our sympathies. The day on which the first temple for the worship of the one true God reared its head in Bengal amidst the thick mists of idolatry and superstition, must be ever dear and sacred to all true believers, and we cannot but remember it with the warmth of personal gratitude and national enthusiasm. The chief source of attraction this year will, of course, be the open-air meeting in College-square, when Babu Keshub Chunder Sen will give an address in Bengali.

FEMALE INFANTICIDE IN INDIA.—This crime, which at one time had assumed terrible proportions, is happily diminished ; yet English Christians must not suppose that it has ceased. It is more secret, but is still extensively practised. This is specially the case among the Rajpoots, as the following facts stated by Mr. Hobert, joint-magistrate of Bustee, testify. He writes thus to the *Friend of India*:—

The Soorujbunses of the Rharut Dwaj clan are the highest caste of Rajpoots in the district, and are the most addicted to infanticide. They are very numerous, and live mainly in Pegunnah Amorha. They have two great divisions, entitled Baboos and Koours. The former is of higher rank, and is subdivided into sixteen families, inhabiting fifty villages, and the latter is subdivided into four families, inhabiting sixty-six villages. The Rajah of Amorha was the head of the tribe. Of these villages, ninety-nine were visited, and no less than eighty-six found suspicious. The Baboos of Khudawur Kalan live in ten villages, in seven of which I found 104 boys and one girl, who, luckily for herself, was born and bred at the house of her mother's family, and who has not been permitted to come to her father's house. Their other villages are said to contain two girls. They admit that for ten years there has been but one girl married in all those villages. They have been always an unfeeling sect. Their villages are notorious for Suttee monuments, and their tanks are said to be deep with infant's bones.

Next came the Baboos of Nagpore, who live in twenty-seven villages. In the nineteen I visited, I found 210 boys and forty-three girls. In fifteen of the villages, no marriage of a girl had taken place for a decade. In their three remaining villages, there would appear to be three girls.

The Baboos of Ramgurh live in sixteen villages. In the nine villages visited, I found seventy-one boys and seven girls. In four of these no girls exist, and in seven no girl has been married for at least ten years.

The Baboos of Purtahgurh live in five villages. In the two visited, I found thirty-one boys, and one girl. One girl is said to exist in their other three villages. The Baboos of Asogpoor preserve their old reputation. They have twenty boys and no girl ; and no girl has ever been married from among them, or known in their village.

Nearly all the families of the Baboos and Koours practise the crime. The former are perhaps more addicted to it ; but the Luchmunpore Koours, of Luchmunpore, form an honourable exception. They have in their village twenty boys to twenty-one girls. The Baboos of Koodrukee are also a worthy exception.

The Thakoors of Poorah Murnah, Zillah Fyzabad, are a large element in the Soorujbuns clan in Amorha, and are entirely unconnected with the former class. They live in forty-one villages, of which seventeen were examined, and 154 boys and fifty-four girls found therein. In eight of their villages a marriage has not taken place for ten years. This clan is not so addicted to the practice, but some of their villages are very bad. In six of them there are seventy-six boys and only seven girls. It was with regard to Aodeypoor, one of these, that Ramjeeawun Pundit (a man who is much respected, and was rewarded for loyalty) said to me, "I have lived near the place, as boy and man, close on eighty years, and I never saw a marriage in it."

THE NATIONAL THANKSGIVING.

LETTER FROM THE QUEEN.

The *Gazette* of Friday contained a special supplement, with the following letter from the Queen, received by Mr. Gladstone :—

"Buckingham Palace, February 29th, 1872.

"The Queen is anxious, as on a former occasion, to express publicly her own personal very deep sense of the reception she and her dear children met with Tuesday, February 27th, from millions of her subjects on her way to and from St. Paul's.

"Words are too weak for the Queen to say how very deeply touched and gratified she has been by the immense enthusiasm and affection exhibited towards her dear son and herself from the highest down to the lowest on the long progress through the capital, and she would earnestly wish to convey her warmest and most heartfelt thanks to the whole nation for this great demonstration of loyalty.

"The Queen, as well as her son and daughter, felt that the whole nation joined with them in thanking God for sparing the beloved Prince of Wales's life.

"The remembrance of this day, and of the remarkable order maintained throughout, will ever be affectionately remembered by the Queen and her family."

It is announced that a baronetcy will be conferred on the Lord Mayor, and knighthoods on Sheriffs

Bennett and Truscott, in recognition of the City's loyal zeal on the occasion of the thanksgiving.

Inquests upon three of the victims of the Tuesday evening's crush were held on Saturday. One of the coroners expressed an opinion that, considering the vast numbers of persons in the streets, the loss of life had been comparatively small, and another was complimentary to the management of the police.

Thanksgiving services were pretty general on Sunday. An immense congregation attended the morning service at St. Paul's Cathedral, when the Bishop of Rochester preached a sermon in aid of the Restoration Fund, and considerable sums were collected at the offertory for that object. The bishop took his text from 1 Sam. xvii. 29, "Is there not a cause?" In the afternoon the Dean of Westminster preached a sermon in the abbey on behalf of the fund. The text was taken from Psalm cxxii. 1, "I was glad when they said unto me, Let us go into the house of the Lord." After referring to the lessons taught by the experience of the past week, the dean urged the people to erect a monument of their thanksgiving by at once contributing to the completion of the design which Sir Christopher Wren laid down for the great cathedral of London, that future ages might witness the sincerity and fervour of the gladness of the nation when their prince was restored to them. A special thanksgiving service was held in the Guards' chapel in Wellington Barracks, for which three battalions of the Foot Guards and the Royal Horse Guards (Blue) were paraded. The Duke of Cambridge and Prince Edward of Saxe-Weimar were among the congregation. At the Chapel Royal, St. James's, the Princess of Wales was present, and the Bishop of Ripon preached. Special services were also held at the other chapels royal. Thanksgiving sermons were preached in the evening at Union Chapel, Islington, by the Rev. Dr. Allon, at Surrey Chapel by the Rev. Newman Hall, and at other Nonconformist places of worship. Dr. Allon concluded his discourse as follows:—

We are thankful that the prince, the heir to the Throne, is spared to the widowed heart of the Queen, to the loving hearts of his family; but we must look anxiously, yearningly, for the fruits of this affliction. Such a sickness could leave no man where it found him. There is scarcely any man whose character and destiny it would not determine. And when one thinks of the accidental influences that have been added to that of the mere sickness—of the consciousness that a whole nation has prayed for his recovery; that a whole nation has sought to express its thanks to God; that it has been generously ready to condone whatever may have been the faults of his youth, and the temptations of his perilous position that may have been yielded to—when one saw the prince gazing upon that upturned sea of faces, welcomed with acclamations that were simply amazing in their fervour—one feels that it has been a crisis in his history such as rarely occurs; that it cannot have left him as it found him; that it will either soften his heart into the piety and patriotism f a lifetime, into grateful love both to God who has so spared and to the people who have so generously lavished their affection, or it will have produced a callousness that there seems no mightier spell left to touch. Our prayers for the prince—for Albert the son of Victoria—are not ended; rather are they but just begun. When one thinks of the possible future—of the mighty influence that the Sovereign of England must wield, of the social virtue that must result from his virtue, of the political and national weight that must attach to his high-minded character, of the encouragement to religion that his healthy, manly piety must give—one feels that mighty issues are at stake, that prayers for him should be made continually; and now especially, that the gracious softenings of soul which must ever follow such a sickness and such an expression of public sentiment, that the vows and prayers which must have been uttered while he was in trouble, and especially when the mighty power of a nation's thanks and love must have bowed him to the very dust in humility, gratitude, and gracious purpose—may bear their proper fruits—that this mould into which his melted soul has been run may be permanent in its form—that this tenderness which Divine and human love has wrought may be cherished by humble prayer and pious resolution—that in steadfast purpose and lowly self-diffidence he may lift to the God who has so mercifully spared him his eye and his heart, and say, "O Lord, truly I am Thy servant and the son of thine handmaid; Thou hast loosed my bonds."

United meetings of Churchmen and Dissenters for prayer and praise were held with great success at Bristol on the evening of the Thanksgiving Day.

GROSS OUTRAGE ON THE QUEEN.

On Thursday evening, almost before the country had recovered from the pleasurable excitement of the previous Tuesday, it was shocked by the announcement of a disgraceful outrage on the Queen. Her Majesty, who had held a Court at St. James's Palace during the afternoon of Thursday, was returning to Buckingham Palace about half-past five o'clock, and had actually entered the courtyard of the building, when a stripling named O'Connor—said to be a grandson of the once famous Chartist—rushed towards the royal carriage. The youth carried a pistol in one hand, and a paper, demanding the pardon of the Fenian convicts, in the other; but he had scarcely presented the weapon at the head of the Queen before he was seized and disarmed. Her Majesty, who showed the hereditary courage of her family, did not lose her self-possession for an instant, and is said to have been the only unexcited person who witnessed the outrage. The utter absurdity of the lad's proceeding was discovered a few minutes afterwards. His pistol was a worthless old weapon with a broken lock, there being nothing in the barrel save a piece of rag, and his explanation is that he merely wished to frighten the Queen into the pardon of the Manchester assassins.

On Friday O'Connor was brought up for examination at Bow-street Police-office. Mr. Poland prosecuted. The court was crowded to suffocation. The first witness was Mr. John Brown, the personal attendant on the Queen, who was seated in the rumble at the time of the occurrence. He said he saw the prisoner dodge behind the carriage just as Her Majesty was about to alight at the private entrance to the palace, and get between the two equerries. Witness ordered him back. Lord Charles Fitzroy also pushed him back, and the prisoner then went round to the other side of the carriage where the Queen sat. He placed one hand on the top of the carriage, and with the other pointed a pistol at the Queen. Witness seized him till a policeman came up. General Hardinge picked up the pistol. Prince Leopold, General Hardinge, and others gave evidence, and the prisoner was committed for trial at the Central Criminal Court. It seems that O'Connor had intended to present his petition on Thanksgiving Day as the Queen entered St. Paul's, but could not get through the crowd. He had a pen and ink ready for Her Majesty's use. The prisoner is liable on conviction to a term of imprisonment with hard labour, in the course of which he may be brought to a sense of his infamy by being thrice soundly whipped.

The Queen, who has, it is stated, suffered no ill effects from this stupid and dastardly outrage, left London for Windsor on Friday afternoon, having previously visited the Prince and Princess of Wales at Marlborough House. Great crowds were assembled near Buckingham Palace, on Constitution-hill, and in Hyde Park to witness Her Majesty's departure. Upwards of a thousand gentlemen from the principal clubs formed a sort of volunteer guard of honour, in two ranks, from the palace doors to the garden gate. Her Majesty, who was evidently deeply touched by this sudden and spontaneous manifestation of feeling, repeatedly bowed her thanks to the assemblage. Similar demonstrations of loyalty continued along the whole route to Paddington, and also at Windsor on the arrival of the Queen.

Epitome of News.

The Queen's visit to Germany, it is announced, will probably last for about ten days or a fortnight. Her Majesty has not seen her half-sister, the Princess of Hohenlohe-Langenburg, whose health does not permit her to travel, for six years. The princess is the mother of the lately deceased Duchess of Saxe-Meiningen. The visit is to be strictly private. The *Allgemeine Zeitung* says of the proposed visit:—"The Queen of England will shortly take up her abode for a fortnight at Baden-Baden. The Villa-Delmar has just been engaged for Her Majesty from the 29th of March to the 15th of April."

On Thursday afternoon Her Majesty, assisted by the royal family, held a Court at Buckingham Palace for the reception of the Corps Diplomatique, Her Majesty's Ministers, and other official personages, with the ladies of their families. The Queen will hold a drawing-room on the 12th.

The Prince of Wales still suffers from the affection of his leg. He was able, however, on Saturday to take a carriage airing with the princess in a victoria. His royal highness's departure for the continent will probably be unavoidably delayed for a short time.

The Queen has directed that a selection of articles from Her Majesty's collections shall be lent to the Irish Exhibition of Arts, Industries, and Manufactures, which is about to be opened in Dublin.

Count Beust dined with Earl Granville on Saturday at his lordship's residence in Bruton-street.

Archdeacon Sandford is stated to be rather seriously unwell.

Mr. Wells, the Conservative candidate for Wallingford, is now alone in the field, Mr. Moffat having retired.

The Rev. F. Pigou, vicar of Doncaster, preached before the Queen in the private chapel at Windsor. Mr. W. E. Forster dined with Her Majesty on Saturday.

The new Speaker gave his first full-dress Parliamentary dinner on Saturday night. The right hon. gentleman's guests were the members of the Administration.

A dreadful occurrence is reported from Lowestoft. An out-pauper, named Warnes, while in a state of delirium from smallpox, murdered his wife, who herself was slowly recovering from the same terrible disease.

On Monday night Spencer-street Chapel, Leamington, the principal Nonconformist place of worship in that town, was broken into, and part of the communion-plate, valued at 30*l.*, was stolen. A police-constable met a man running along the canal side, shortly after midnight, and noticing him concealing something in the hedge, apprehended him. The constable found the plate concealed in some bushes.

The *Leinster Independent* has been warned by a notice in the *Gazette*, under the Peace Preservation Act, for an article on the subject of Lord Mayo's murder, which is regarded as an incitement to assassination. Its purport is that a vanquished people, like the Poles, the Irish, or the Hindoos, inevitably has recourse to what is termed the wild justice of revenge. They become assassins. The sense of justice is outraged by the subjugation of a nation.

Lord Richard Grosvenor was re-elected for Flintshire on Saturday without opposition. Lord Richard said he was in favour of allowing the Education Act to work some time longer before making any alteration. He thought the present time was inopportune for the disestablishment of the Welsh Church, and he expressed his conviction that Nonconformists had no longer cause to complain of great and acknowledged grievances. He was in favour of any well-considered measure for the repression of drunkenness, and he should continue, as he had always done, to vote in favour of the ballot and the burials bill.

The "demonstration" in Hyde Park on Sunday afternoon against the Parks Regulation Bill was numerously attended. Several processions entered the park with flags and music, and the "mock litany men" were there as usual, but on the whole good order is said to have been preserved. Mr. Bradlaugh and Mr. Odger were the principal speakers. Resolutions were adopted declaring that the conduct of the Government in introducing the Parks Regulation Bill, after having opposed all such measures when introduced by the Conservatives, "is clear evidence of their having used the people for their own personal elevation, and of their treacherous, unscrupulous, and time-serving policy"; pledging the meeting to "use every available means to defeat so odious a measure; and warning the Government against passing the bill, which will not deter the people from meeting in the national parks."

FOREIGN MISCELLANY.

Burning of a Little Boys' Home.—We regret to hear, from a Canadian letter, that Miss Macpherson's "Home" for little boys at Belleville, on Bay Quinté, was burnt on the 1st ult. One poor boy perished—a little waif picked up in the streets of great London.

Schools *v.* Armies.—"There is at least one State in Europe," says a Dutch educational weekly, "where there is more money spent on education than on the army. In Switzerland the educational budget amounts to over ten millions of francs, whereas the military expenses remain below that sum. In time of need the happy Republic can raise an army of 200,000 men."

The Australian Telegraph.—The land telegraph lines in South Australia to connect with the Australian cable at Port Darwin are still incomplete, and the establishment of horse expresses to bridge over the unfinished portion between the Roper and Alice Springs has been found impracticable. The rains have set in, and stopped further progress at present.

The Pope and his Intentions.—The *Daily Telegraph* correspondent at Rome says:—"At an audience with the Pope to-day (Friday), I was personally assured by the Holy Father that he has no intention of leaving Rome, unless circumstances at present unforeseen should compel him to take that step. The health of Pius IX. is now wonderfully good, and he seems to be most hearty and cheerful." On the other hand, the *Times* correspondent telegraphs from Berlin:—"The Pope has ordered a portion of the Papal archives and jewellery to be packed up, and be ready in the event of his leaving Rome. If he does leave he will probably go to Trent."

Discovery of Lake Dwellings in Switzerland.—The Berne correspondent of the *Standard* writes:—"Within the last few days an interesting archæological discovery has been made on the shores of the Lake of Bienne. The Swiss Government has been for a long time endeavouring to drain a considerable tract of land between the two lakes of Morat and Bienne, but in order to do this effectually it has been found necessary to lower the level of the latter by cutting a canal from it to the lake of Neuchatel. At the beginning of the present year the sluices were opened, and the waters of the Lake of Bienne allowed to flow into that of Neuchatel. Up to the present time the level of the Bieler Sea has fallen upwards of three feet, and this fall has brought to light a number of stakes driven firmly into the bed of the lake. This fact becoming known, a number of Swiss archæologists visited the spot, and it was decided to remove the soil round these stakes to see whether any remains of a lacustrine village, which they suspected had been raised upon them, could be traced. At a distance of between five and six feet from the present bed of the lake the workmen came upon a large number of objects of various kinds, which have been collected and are at present under the custody of Dr. Gross, of Locrass. Among them are pieces of cord made from hemp, vases, stags' horns, stone hatchets, and utensils used apparently for cooking. The most precious specimen is, however, a hatchet made of néphrite (the name given to a peculiarly hard kind of stone from which the lacustrines formed their cutting instruments). This hatchet is sixteen centimètres long by seven broad, and is by far the largest yet discovered in any part of Switzerland, no other collection having any measuring more than eight centimètres in length. A quantity of the bones found at the same time have been sent to Dr. Uhlmann, of Münchenbuchsee, for examination by him, and he finds that they belong to the following animals, viz., stag, horse, ox, wild boar, pig, goat, beaver, dog, mouse, &c., together with a number of human bones. If the level of the lake continues to sink, it is hoped that further discoveries will be made, and the scientific world here is waiting the result of the engineering operations with keen interest."

Gleanings.

A flounder cast into strange waters said there was no plaice like home.

Why is the Tichborne claimant like a bad drummer?—Because he cannot beat the tattoo.

Four thousand umbrellas formed part of the cargo of a vessel which sailed from the Clyde last week for China.

A Tennessee editor was so rejoiced at the death of a rival that he announced it under the head of "amusements."

A Missouri lady advertises for a person who is in the habit of serenading her to stand nearer the house, so that she can scald him.

Mistress: "By the way, Anna—Hannah—is your name 'Anna' or 'Hannah'?" New cook (tartly): "Which my name is Anna, mum—Haich, Ha, Hen, Hen, Ha, Haich—'Anna'." Mistress (giving up in despair): "Ah! thank you."

BAD MILK.—The Corporation of Dublin are prosecuting milk-dealers for frauds upon the public. The magistrates have imposed such fines upon the "milk"-sellers as will destroy the profits upon the sale of an article which is described as having been "adulterated to the extent of 35 per cent."

GOOD EXAMPLE TO YOUNG LADIES.—The Rev. A. M'Auslane lectured on "Marriage" to the Whitechapel Church Young Men's Association on Monday. In speaking of the qualifications requisite for good wives, he alluded to the excellent training of the daughters of Her Most Gracious Majesty the Queen, all of whom he believed had spent part of their time in the kitchen, and were examples worthy of imitation by many ladies of our land.

A CALIFORNIAN EPITAPH.—The following, says the *San Francisco Call*, is an inscription on a tombstone erected over the grave of an editor's wife in the vicinity of that town:—"To the memory of Tabitha, the wife of Moses Skinner, Esq., Gentlemanly Editor of the *Trombone*. Terms, 3 dols. a year in advance. A kind Mother and Exemplary Wife. Office over Coleman's Grocery, up Two Flights of Stairs. Knock Hard. We Shall Miss Thee, Mother, We Shall Miss Thee. Job-Printing Solicited."

A CHIGNON ON FIRE.—The Colyton correspondent of the *Sherborne Journal* says:—"Last Sunday evening Miss Dolling, of Oliver Farm, was at church at her devotions, kneeling. On rising to sit back in her pew her veil took fire from a candle. The network was speedily in a blaze, and the structure itself began to friz and fume. The congregation, alarmed, rose in amazement, but before the parish engine could be fetched, Mr. Cousins sprang to her rescue, tore off the veil, and extinguished the fusing chignon."

AN INCIDENT OF TUESDAY'S DEBATE.—Towards the close of the debate on Mr. Dixon's resolutions Mr. Mitchell Henry, M.P. for Galway, addressed the House, and was received with loud cries of "Divide." While the storm was raging around him, the hon. member sent for a glass of water, the use of which was the signal for ironical cheers. He had no sooner placed the glass on the seat, close to the back, than Mr. Charles Reed came in, and, unconscious of its presence, sat down next to Mr. Henry and broke the stem of the glass, spilt its contents on the seat, and rising hastily, sat down on the steps of the gangway, the House all the while roaring with laughter.

OUR NERVES.—In the course of a recent Royal Institution lecture, Professor Rutherford, of King's College, London, gave an interesting account of the nervous system. He spoke of it as the telegraph system of the body—the nerves being delicate threads running in all directions and conveying messages. The lowest animals, the protozoa and cœlenterata, are nerveless; but nerves appear in the creatures above them, and increase in complexity with their structure up to man. The essential part of a nerve consists of excessively fine threads or fibrils, soft, transparent, and colourless, and so minute that they require to be magnified four or five hundred times before they can clearly be seen.

SHARP.—A gentleman from New York, who came to Boston for the purpose of collecting some moneys due to him in that city, was about returning, when he found that one bill of hundred dollars had been overlooked. His landlord, who knew the debtor, thought it a doubtful case, but added that, if it was collectable at all, a tall, raw-boned Yankee, then dunning a lodger in another part of the hall, would "worry it out" of the man. Calling him up, therefore, he introduced him to the creditor, who showed him the account. "Walt, squire," said he, "'tant much use o' tryin', I guess; I know that critter. You might as well try to squeeze ile out of Bunker Hill monument as to c'lect a debt out of him. But anyhow, squire, what'll you give sposin' I do try?"—"Well, sir, the bill is one hundred dollars. I'll give you—yes, I'll give you half, if you collect it. "'Greed," replied the collector; "there is no harm in tryin', any way." Some weeks after the creditor chanced to be in Boston, and in walking Tremont-street encountered his enterprising friend. "Look here," said he, "squire, I had considerable luck with that bill o' yourn. You see I stuck to him like a dog to a root, but for the first week or so 'twasn't no use—not a bit. If he was home he was short; but he wasn't home. I couldn't get no satisfaction. By-and-by, says I, after goin' sixteen times, 'I'll fix you!' says I. So I sat down upon the door step, and sat all day and part of the evening, and I begun airly next day; but about ten o'clock he gin in. He paid me my half, and I gin him up the note."

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTH.

RITCHIE.—Feb. 28, at Wrentham House, Holders-hill Hendon, the wife of J. Ewing Ritchie, of a daughter, still-born.

MARRIAGES.

BEALE—BEALE.—Feb. 28, at Maize-hill Congregational Church, Joseph Beale, of Old Kent-road, to Hannah, eldest daughter of the late J. T. Beale, of Vale-cottage, East Greenwich.

GEARY—PINCKNEY.—Feb. 27, at Broadmead Baptist Chapel, by the Rev. E. G. Gange, Mr. Edwin Geary, of Lorne-villa, Elm-grove, Cotham, youngest son of the late Henry Geary, Esq., solicitor, of Windsor, to Rosamond Steer, only daughter of Mr. Stephen Pinckney, of Cheltenham-buildings, Bristol.

JEVONS—TAYLOR.—Feb. 24, at Cross-street Chapel, Manchester. William Edgar, son of T. Jevons, Esq., of Bridgwater, to Mary Ann, daughter of the late J. E. Taylor, Esq., of this city.

DEATHS.

CAMPBELL—Feb. 27, at Rosneath, Dumbartonshire, N.B., the Rev. John McLeod Campbell, D.D., in the 72nd year of his age.

DENT.—At the Manor House, Milton, near Northampton, Elizabeth, widow of the late John Dent, Esq., in the 89th year of her age.

WALKER.—Jan. 27, at St. Louis, Missouri, United States, of congestion of the lungs, the Rev. Edward Walker, in the 38th year of his age.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Feb. 28.

ISSUE DEPARTMENT.

Notes issued	£37,853,610	Government Debt.	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	22,853,610
		Silver Bullion	
	£37,853,610		£37,853,610

BANKING DEPARTMENT.

Propr'tor's Capit'l	£14,553,000	Government Securities, (inc. dead weight annuity)	£13,995,444
Rest	3,402,445		
Public Deposits	11,277,844	Other Securities	21,191,417
Other Deposits	19,860,508	Notes	13,472,360
Seven Day and other Bills	363,130	Gold & Silver Coin	797,706
	£49,456,927		£49,456,927

Feb. 29, 1872. GEO. FORBES, Chief Cashier.

GOOD VALUE FOR MONEY is desired by all, but with articles that cannot be judged of by appearance, careful purchasers rely on the high standing of those with whom they deal. For thirty years, Horniman's Pure Teas in packets have given general satisfaction, being exceedingly strong, of *uniform good quality, and truly cheap*. (2,538 Agents are appointed.)

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co., Homœopathic Chemists, London." Also, makers of Epps's Cacaoine, a very thin beverage for evening use.

Markets.

CORN EXCHANGE, MARK LANE, Wednesday, March 6.

The grain trade ruled dull to-day. Supplies of English wheat were more extensive, and there was a good show of foreign, the general quality of the samples being good. The demand for all descriptions was inactive, at Monday's decline of 1s. per qr. The flour trade was dull, and prices gave way 1s. per sack. Barley was dull and drooping in value, though fine malting sorts maintained late rates. Malt sold slowly on former terms. Good sound oats changed hands quietly at the late decline, maize being very dull. Beans and peas were neglected, and prices were nominal. The seed market was quiet, but the quotations generally were supported. Oats were inactive.

CURRENT PRICES.

	Per Qr. s.	s.
WHEAT—		
Essex and Kent, red	—	—
Ditto new	52	57
White	—	—
„ new	58	62
Foreign red	56	57
„ white	59	61
BARLEY—		
English malting	30	32
Chevalier	36	42
Distilling	30	34
Foreign	30	33
MALT—		
Pale	—	—
Chevalier	—	—
Brown	51	57
BEANS—		
Ticks	32	33
Harrow	34	36
Small	—	—
Egyptian	31	33
PEAS—		
Grey	33	34
Maple	37	38
White	37	40
Boilers	37	40
Foreign	34	38
RYE—	36	38
OATS—		
English feed	23	25
„ potato	27	33
Scotch feed	—	—
„ potato	—	—
Irish Black	19	21
„ White	20	22
Foreign feed	16	19
FLOUR—		
Town made	45	50
Best country households	40	44
Norfolk & Suffolk	37	39

BREAD, Monday, March 4.—The prices in the Metropolis are, for Wheaten Bread, per 4 lbs. loaf, 7¼d. to 8d.; Household Bread, 6½d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, March 4.—The total imports of foreign stock into London last week amounted to 12,775 head. In the corresponding week in 1871 we received 6,201; in 1870, 7,730; in 1869, 13,972; and in 1868, 1,971 head. A fair amount of steadiness has been noticed in the cattle trade to-day. The supplies of stock have been about moderate, and the general qualitity has been excellent. English beasts have come to hand in prime condition, but the number on sale has not been extensive. The trade has been quiet, but firm, and the best Scots and crosses have been disposed of at 5s. 2d. to 5s. 4d. per 8lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire we received about 1,250 Scots and crosses; from other parts of England about 200 various breeds; and from Scotland 220 Scots and crosses. Fair average supplies of sheep have been in the pens, in excellent condition. For all qualities the market has been firm, and prices have been well maintained. The best Downs and half-breeds in the wool have made 7s. 2d. to 7s. 4d., ditto shorn, 6s. to 6s. 2d. per 8lbs. The lamb trade has been less active, and prices have been 4d. per 8lbs. lower, the quotation ranging from 8s. to 1s. 4d. per 8lbs. Calves were disposed of at about late rates. Pigs were unaltered in value.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	3	2	to 3	10	Pr. coarse wooled	6	8	7	0
Second quality	4	0	4	6	Prime Southdown	7	2	7	4
Prime large oxen	4	8	5	0	Lge coarse calves	4	6	5	2
Prime Scots	5	2	5	4	Prime small	5	4	6	0
Coarse inf. sheep	4	8	5	4	Large hogs	3	8	4	4
Second quality	5	8	6	4	Neat sm. porkers	4	6	5	0

METROPOLITAN MEAT MARKET, Monday, March 4.—A moderate supply of meat has been on sale. For all qualities the trade has been quiet, at drooping prices. The imports into London last week consisted of 358 packages 60 quarters from Hamburg, and 4 chests from Harlingen.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef	3	4	to 3	8	Middling do.	4	6	to 4	10
Middling do.	3	10	4	2	Prime do.	5	4	5	10
Prime large do.	4	4	4	6	Large pork	3	4	4	0
Prime small do.	4	6	4	8	Small do.	4	0	4	8
Veal	5	4	6	0	Lamb	0	0	0	0
Inferior Mutton	4	0	4	4					

COVENT GARDEN MARKET, Friday, March 1.—The markets are fairly supplied for the season, and we have a good attendance on the market days; prices remain almost stationary, and we have but little fresh matter to report upon. Late grapes are still good, comprising Alicante, Grosse Guillaume, and Lady Downe's. Pines from St. Michael's still come very good, those of home growth generally inferior.

PROVISIONS, Monday, March 4.—The arrivals last week from Ireland were 407 firkins butter and 4,495 bales bacon; and from foreign ports 15,849 packages butter, and 477 bales and 627 boxes bacon. There has been no alteration to notice in the butter market the past week. The demand is chiefly in the finest descriptions, for which full prices are obtained. In bacon we have no particular change to note. There has been a fair business done at about rate rates. The market closed firm.

HOPS.—BOROUGH, Monday, March 4.—There is no alteration to remark in the character of our market, which continues extremely quiet, with rates somewhat depressed. The few transactions which have taken place have been principally confined to the last growth and foreign hops, yearlings and olds of every description being neglected. Foreign markets are very firm, with an upward tendency, especially for Poperinghes. Mid and East Kent, 10*l.* 10s., 12*l.* 12s., to 17*l.*; Weald, 8*l.* 10s., 9*l.* 9s., to 10*l.* 10s.; Sussex, 7*l.* 15s., 8*l.* 8s., to 9*l.* 9s.; Farnham and country, 11*l.* 11s., 13*l.* to 16*l.* Yearlings—Mid and East Kent, 3*l.*, 4*l.* 4s., to 6*l.* 10s.; Weald of Kent, 3*l.*, 4*l.*, to 5*l.* 15s.; Sussex, 3*l.*, 3*l.* 10s., to 5*l.* 5s.; Farnham and country, 6*l.*, to 7*l.*; Old, 1*l.* 5s., 1*l.* 10s., to 2*l.*

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, March 4.—The markets are well supplied with potatoes. The trade has been quiet, at about late rates. The imports into London last week consisted of 168½ tons Dunkirk, 52 St. Malo, and 300 bags from Antwerp. Regents, 80s. to 120s. per ton; Rocks, 75s. to 90s. per ton; Flukes, 100s. to 130s. per ton; Victorias, 100s. to 130s. per ton.

SEED, Monday, March 4.—There were limited supplies of English cloverseed; the few lots of very fine quality were held at very high prices, the demand was inactive, and secondary sorts were not much asked for; German red commanded about the rates of this day se'nnight, and American red realised former values steadily, with a small export demand coutinuing, while samples English and foreign were quite as dear. Trefoil was offered more freely, at prices rather in favour of buyers for all sorts. Canaryseed of fine qualities realised as much money. New spring tares sold steadily, foreign samples, from their abundance, at rather less money. Grass seeds were fully as dear, with a steady demand. There was nothing passing in white or brown mustardseed worthy of notice, and prices were without any quotable variation.

WOOL, Monday, March 4.—A good business has been doing in all descriptions of wool. The choice qualities have commanded the larger share of attention, but other sorts have been less steady; prices have ruled firm.

OIL, Monday, March 4.—Linseed oil has been quiet, at drooping prices. Rape has changed hands quietly. Other oils have been in limited request.

TALLOW, Monday, March 4.—The market has been flat. Y.C., spot, 47s. per cwt. Town tallow, 41s. net cash.

COAL, Monday, March 4.—A reduction in the market of 6d. per ton on last day's rates. Hettons, 20s. 6d.; South Hettons, 20s.; Haswell, 20s. 6d.; East Hartlepool, 20s. 3d.; ditto, 19s. 9d.; Kelloe, 19s.; Tunstall, 19s.; Hartley's, 20s. 3d. Ships fresh arrived, 31. Ships left from last day, 5. Ships at sea, 25.

HOLLOWAY'S OINTMENT AND PILLS.—NEVER AT FAULT.—In all irritations of the skin, sores, ulcers, burns, and scrofulous enlargements of the glands, Holloway's Ointment presents a ready and easy means of cure, which never disappoints the most favourable expectation. It manifests a peculiar power in restraining inflammation, removing stagnation, cooling the heated blood, and checking all acrimonious or unhealthy discharges. Whilst thus acting locally, the pills are no less remarkable for their power in improving the general condition and habits of the body, which renders the cures complete and permanent. Under the general influence of these potent remedies the puny infant becomes the robust child, the pale and emaciated regain colour and rotundity, and the dyspeptic eat freely without fear.

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DR. WILLIAMS'S SCHOLARSHIPS in the UNIVERSITY of GLASGOW.

Dr. Williams's Trustees announce THREE VACANCIES during the present year.

Intending Candidates can obtain information as to Subjects of examination, &c., by communicating with the Rev. THOMAS HUNTER, at the Library, 8, Queen-square, Bloomsbury, London.

A HAPPY EDUCATIONAL HOME for YOUNG LADIES. Terms from £24 for the entire year's board and instruction from masters and resident governesses, Stationery, Laundress, &c. Prospectus, with references, &c., on application to Principal, 30, Portland-terrace, overlooking Regent's Park, London.

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15, Pembroke-road, Dublin,
11th September, 1871.

Sir,—I beg to state that the chloralum powder and solution have been largely employed in this city, and with the most complete success.

The bed of the River Liffey, which emitted a very offensive odour during the recent warm weather, was most satisfactorily disinfected by chloralum powder at the rate of only one pound per 25 square feet.

I have found it most efficacious as a purifier of stables, and I use it constantly in my own house. Altogether, I may say of chloralum that it is a very valuable sanitary agent, and one which is certain to come into general use.

I remain, your obedient servant,
CHAS. A. CAMERON, M.D.,
Professor of Hygiene, Royal College of Surgeons, and Analyst of the City of Dublin.

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Dustbins	In the Dairy and all kinds of Provision Stores
Wine and Beer Cellars	In the Kennel, and in Poultry-houses
Stables	

Chloralum Powder is not caustic or hurtful in any way, and although it absorbs moisture, it does not deteriorate by keeping.

Casks, 1 cwt., for 15s., and in 6d. and 1s. packets.

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Chloralum Wadding is used extensively as a disinfectant in coffins. A dead body, when covered with Chloralum Wool, cannot convey infection.

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STROUD LADIES' COLLEGE, BEECHES' GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.

HALF TERM will begin THURSDAY, March 7.

VICTORIA VILLA, FINCHLEY, N.

ESTABLISHMENT FOR YOUNG LADIES, Conducted Mrs. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent Masters.

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LADIES' SCHOOL, conducted by the Misses HEWITT, assisted by superior English and Foreign Masters.

The Year is divided into Three Terms.

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Upper, Middle, and Preparatory Departments.

Classics, Mathematics, Modern Languages, and thorough English.

Kinder-Garten and Pestalozzian Classes for Little Boys.

The comfort and health of delicate boys especially studied.

A liberal table and watchful care.

Head Master—Rev. W. WOODING, B.A.

For Prospectus apply to Mrs. Duff, Highbury House, St. Leonard's.

School duties were resumed on Jan. 20th.

MILL HILL SCHOOL, MIDDLESEX.

HEAD MASTER—

RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

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J. H. TAYLOR, Esq., M.A., Queen's Coll., Oxford; Double First in Moderations, and 2nd Class in the Final Classical School; also M.A. and late Scholar of Trin. Coll., Camb., 14th in 1st Class in Classical Tripos, and 1st Chancellor's Medallist, 1868.

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RESIDENT LADY MATRON—Miss COOKE.

The First Term commenced on Thursday, 18th January.

For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

LONDON MISSIONARY SOCIETY.—

The Madagascar Mission.—The marvellous success with which God has, within the last two or three years, favoured the Madagascar Mission, has placed that Mission in circumstances which demand the earnest attention of its friends, in order that the dangers by which it is threatened may be averted, and the fruits of God's blessing secured.

In September, 1869, the present Queen ordered the national idols to be burned, declaring her desire that her kingdom should rest on God; and before the close of the year the greater part of the people of Imerina, and even beyond that province, committed their idols and charms to the flames.

At the close of 1870 it was found that adherents of the Mission numbered 231,759, including 20,951 communicants.

Down to the year in which the idols were destroyed, the Society was able to meet the requirements of the Mission. The statistics for 1870, the latest which have at present been received, show that there were connected with the Mission during that year 14 clerical missionaries, besides efficient labourers in educational, printing, and other branches of service. Last years, three pastors and a training master were added to the missionaries of the Society. But the large numbers still waiting for Christian teaching have caused urgent applications for further aid, which the Directors are anxious to meet by sending at least six new missionaries to the island as soon as practicable.

In the province of Ankova the numbers destitute of instruction are great and widely scattered. In the large province of Betsileo they may be counted by hundreds of thousands. Some of the towns are supplied with native teachers; but large numbers of the people meet in places where they have built chapels, and come and sit in silence every Lord's-day, without any one to speak to them or pray with them, at times repeating sentences which they have heard the Christians use. Occasionally, after sitting the usual time, perhaps an hour or more, a man will rise, and lifting his hands, will look up and say, "O God, we wish to worship Thee, but we do not know how! Teach us, O God! how to pray, or send some one to teach us." At other times, the chief will rise up at the time of dispersion and say, "Is it well with you?" The people will answer, "It is well with us"; and then all will leave the place.

No condition can be more critical, no appeals more moving than those now presented by these people.

Their position is also one of imminent peril. They may still prefer a vicious life, free from the restraints of religion, true or false. Or they may become the victims of false immoral men, or, wearied with waiting, they may accept the offered teaching of the Romish priests. At no time since the commencement of the Mission have the indications of the Divine will in favour of the vigorous support of this mission been more clear and urgent than at the present time.

It is estimated that £5,000 would provide and send to Madagascar the required aid, and that £2,000 added to the yearly income of the Society would sustain the Mission so enlarged.

This appeal is made under a deep sense of duty, and with fervent prayer that its results may be attended by God's richest blessings.

WILLIAM ELLIS.

The Directors of the London Missionary Society earnestly commend this appeal to the friends and supporters of Christian missions, in order that the Society's Mission in Madagascar may be speedily strengthened.

JOSEPH MULLENS,
ROBERT ROBINSON,
WILLIAM FAIRBROTHER, } Secretaries.

CONTRIBUTIONS will be thankfully received by the Rev. Robert Robinson, home secretary, at the London Mission House, Blomfield-street, London, E.C. Post-office orders may be made payable at the General Post Office, London.

NATIONAL SOCIETY for WOMEN'S SUFFRAGE.

CENTRAL COMMITTEE.

The rapid growth of the Women's Suffrage Movement calls for more complete and extensive organisation than has hitherto been accomplished. The urgent necessity for such an organisation in London has long been felt by the leading Provincial Committees, as well as by Mr. Jacob Bright, M.P. (who has charge of the Women's Disabilities Bill), and it is in compliance with their request that the Central Committee has been formed.

The Committee includes all Members of Executive Committees connecting themselves with it throughout the country, and such single delegates as each Association may for special or general purposes appoint to represent it on the Committee.

The following Members of Parliament, with other influential persons, have already joined the Central Committee:—

Anstruther, Sir Robert, Bart., M.P.
Amberley, The Viscount
Amberley, the Viscountess
Baxley, Sir Thos., Bart., M.P.
Bowring, Sir John
Bowring, Lady
Bright, Jacob, Esq., M.P.
Brown, Alexr., Esq., M.P.
Campbell, Henry, Esq., M.P.
Carpenter, Miss Mary
Carter, Alderman, M.P.
Charley, W. T., Esq., M.P.
Cobbe, Miss F. Power
Dalglish, Robert, Esq., M.P.
Darwin, Erasmus, Esq.
Dimsdale, Robert, Esq., M.P.
Dixon, George, Esq., M.P.
Ewing, H. E. Crum, Esq., M.P.
Eastwick, Ed., Esq., M.P.
Ewing, A. Orr, Esq., M.P.
Exeter, the Lord Bishop of
Fitzmaurice, Lord E., M.P.
Fordyce, W. Dingwall, M.P.
Fowler, R. N., Esq., M.P.
Grieve, J. J., Esq., M.P.
Gilpin, Charles, Esq., M.P.
Goldsmid, Lady
Heron, D., Esq., Q.C., M.P.
Illingworth, A., Esq., M.P.
Johnson, Wm., Esq., M.P.
Lawson, Sir Wilfrid, Bart., M.P.
Lush, Dr., M.P.
Lusk, Alderman, M.P.
Maguire, J. F., Esq., M.P.
Maitland, Sir A. C. R. Gibson, Bart, M.P.
M'Combie, Wm., Esq., M.P.
M'Lagan, Peter, Esq., M.P.
M'Laren, Duncan, Esq., M.P.
Mallet, Sir Louis, C.B.
Mar, Countess of
Mount Cashell, Countess of
Martineau, Miss Harriet
Miller, John, Esq., M.P.
Morrison, Walter, Esq., M.P.
Mundella, A., Esq., M.P.
Miall, Edward, Esq., M.P.
Newman, Professor
Nightingale, Miss Florence
Potter, T. B., Esq., M.P.
Richard, Henry, Esq., M.P.
Rylands, Peter, Esq., M.P.
Shaw, Richard, Esq., M.P.
Sinclair, Sir J. G. Tollemache, Bart., M.P.
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Stansfeld, Right Hon. J., M.P.
Stansfeld, Mrs.
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Sykes, Colonel, M.P.
Tennent, Dowager Lady Emerson
Waterford, Very Rev. the Dean
Wedderburn, Sir D., Bart., M.P.
Wingfield, Sir Charles, Bart., M.P.

The following Committees have already connected themselves with the Central Committee:—Alloa, Bath, Belfast, Birmingham, Bristol and West of England, Carlisle, Chatham and Rochester, Cheltenham, Cirencester, Dalkeith, Dumfries, Dunkeld, Edinburgh, Elgin, Forres, Galloway, Glasgow, Gloucester, Haddington, Inverness, Keith, King's Lynn, Kirkwall, Leeds, Liverpool, Leicester, London (North), Manchester, Middlesex West, Monmouthshire, Newark, Nottingham, Oban, Paisley, St. Andrew's, Shrewsbury, Southampton, Stirling, Stoke-upon-Trent, Stromness, Stroud, Tain, Thurso, Wick, Wigan.

The following is a List of some of the Donations and Subscriptions already given:—

	£	s.	d.
Ashworth, The Misses	100	0	0
Arnold, Mr. and Mrs. Arthur	4	0	0
Blackburn, Mrs.	50	0	0
Brown, Alex. H., Esq., M.P.	20	0	0
Browne, Mrs. S.W.	5	0	0
Cobbe, Miss F. P.	1	0	0
Goldsmid, Lady	2	0	0
Hargreaves, W., Esq., and Mrs.	20	0	0
Hoskins, James, Esq., and Mrs.	5	0	0
Martineau, Miss Harriet	1	1	0
Malleson, Mrs. Frank	5	0	0
Malleson, Mrs. William	5	0	0
Marsden, Mark, Esq.	5	0	0
Mellor, J. P., Esq.	50	0	0
Nichol, Mrs.	20	0	0
Paulton, A. W., Esq., and Mrs.	10	10	0
Pennington, Mrs. F.	100	0	0
Pochin, M. D., Esq., and Mrs.	42	0	0
Smith, Mrs. J. B.	10	0	0
Taylor, Mrs. Harry	5	0	0
Thomasson, T., Esq.	100	0	0
Ward, Mrs. E. M.	1	1	0
Williams, Miss	5	0	0
Whitworth, Mr. B.	25	0	0

Office of Central Committee—9, Berners-street, W.

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Bankers — London and Westminster Bank, 217, Strand.

Mrs. FREDERICK PENNINGTON,
Professor SHELDON AMOS,
CHARLES H. HOPWOOD, Esq. } Hon. Secs. *pro tem.*

A Conference of persons interested in the movement throughout the Kingdom will be held in the LATTER PART OF APRIL.

SCOTCH EDUCATION BILL.

At a Meeting of the Committee of the Congregational Union of England and Wales, held March 5th, 1872, the following RESOLUTION was unanimously adopted:—

That this Committee approve of the Education Bill (Scotland) now before Parliament, in so far as it proposes to Establish School Boards in every District, to include existing public Schools in a National system, and to compel parents to provide elementary education for their children. But they object to the Bill as violating the principles of religious equality.

1. By giving power to School Boards to introduce into the Public Schools of Scotland religious and sectarian teaching.

2. By providing that Parliamentary grants may be made for the support of Denominational Schools which are under private and irresponsible management, even though these schools may not be established until after the passing of the Act.

3. By requiring School Boards to pay out of the local rates the fees of poor children attending Denominational Schools.

The Committee regret that the Government has met the remonstrance and protests called forth by the English Elementary Education Act with proposals which involve a further encroachment on the rights of conscience; and they regard it as the duty of the friends of religious equality throughout the empire to use every constitutional means to prevent the objectionable provisions of the Educational Bill (Scotland) from becoming law, and, in general, to bring the Educational policy of the Legislation into full harmony with liberal principles.

JAMES SCRUTTON, Chairman.
ALEXANDER HANNAY, Secretary.

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&c., &c., &c.

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PRINCIPLES OF THE ALLIANCE.

At the first meeting of the General Council, held in Manchester, in October, 1853, when the Society was publicly inaugurated, the following propositions were unanimously adopted as a basis for the agitation, and as indicating the character and scope of the movement:—

1. That it is neither right nor politic for the State to afford legal protection and sanction to any traffic or system that tends to increase crime, to waste the national resources, to corrupt the social habits, and to destroy the health and lives of the people.

2. That the traffic in intoxicating liquors, as common beverages, is inimical to the true interests of individuals, and destructive to the order and welfare of society, and ought, therefore, to be prohibited.

3. That the history and results of all past legislation in regard to the liquor traffic abundantly prove that it is impossible satisfactorily to limit or regulate a system so essentially mischievous in its tendencies.

4. That no consideration of private gain or public revenue can justify the upholding of a system so utterly wrong in principle, suicidal in policy, and disastrous in results, as the traffic in intoxicating liquors.

5. That the legislative prohibition of the liquor traffic is perfectly compatible with rational liberty, and with all the claims of justice and legitimate commerce.

6. That the legislative suppression of the liquor traffic would be highly conducive to the development of progressive civilisation.

7. That, rising above class, sectarian, or party considerations, all good citizens should combine to procure an enactment prohibiting the sale of intoxicating beverages, as affording a most efficient aid in removing the appalling evil of intemperance.

Signed on behalf of the Council,
WALTER C. TREVELYAN, Bart., President.

WHAT IS THE PERMISSIVE BILL?

What is this Permissive Bill which we hear so much about? Before we answer this question it is necessary to explain that intoxicating liquors are now forbidden to be sold by any one in England, Ireland, or Scotland without a licence. These licences are obtained from the Excise, but they cannot be procured unless the applicant has obtained a certificate from the magistrates of the borough or county in which the house is situated. At the annual licensing sessions these certificates are granted or renewed for one year only. The magistrates, who have full discretion as to the number, are supposed to consider the wants of the neighbourhood in which the public-houses and beershops are placed. They have granted 160,000 licences throughout the three kingdoms. In some places they are much more numerous, according to the population, than in others. In many parishes there are none. This happy state arises from the owners of the property refusing to allow any of their houses or land to be occupied by such a business. From this sale of intoxicating liquors most of the intemperance and consequent pauperism and crime of the country proceeds. A large amount of taxation is necessary to support paupers and criminals. It is found that the supply of these liquors creates a demand for them, and the more places there are licensed the worse a neighbourhood becomes. Seeing the advantages arising from being clear of these temptations to intemperance, and that the sale was licensed for the supposed convenience of the public, in 1864 Sir W. Lawson brought in a bill to enable the ratepayers to state, in a regular and legal way, whether they desired the traffic in intoxicating liquors amongst them; and if they did not, they were to be permitted to prohibit the sale, or, in other words, to inform the magistrates they must not grant the licences. Hence the bill is called a "Permissive Prohibitory Liquor Bill"; but it might with equal propriety be called a Bill to lessen pauperism and poor's rates, and to increase the comforts of the people. It is clearly a bill to relieve the people from taxation, and to increase their liberty and protection. The preamble of the Bill is—

"Whereas the common sale of intoxicating liquor is a fruitful source of crime, immorality, pauperism, disease, insanity, and premature death, whereby not only the individuals who give way to drinking habits are plunged into misery, but grievous wrong is done to the persons and property of Her Majesty's subjects at large, and the public rates and taxes are greatly augmented; and whereas it is right and expedient to confer upon the ratepayers of cities, boroughs, parishes, and townships the power to prohibit such common sale as aforesaid.—Be it therefore enacted, &c."

This measure is permissive, like the Local Government Act, the Public Libraries Act, and other permissive laws. It could not operate in any parish unless the ratepayers desired, and not even then unless, on taking the votes, the majority in its favour were two to one. If there were 900 votes polled, it would require 600 to be in favour of the adoption of the Act in that parish before it could be enforced. Hence the Bill is called a Permissive Prohibitory Bill. It does not give the power to license houses, but simply to prevent licences from being in operation in the borough or parish which votes for the adoption of the Act. Such a measure would evidently increase the liberty and social power of the people; for at present all the inconvenience and taxation caused by the liquor traffic are inflicted without any effective popular check. The Act would enable the occupiers of humble cottages to free themselves from temptation and injury, as the owners of the lordly mansions are now able to keep the nuisance from their own residences. By this means the working man and shopkeeper would be placed on a level with the wealthy aristocracy of the land. Such a law would benefit and protect all, while it would injure and oppress none. It would not close houses of entertainment for travellers, but simply remove the element of danger—strong drink.

The Bill applies to all the three kingdoms, and was introduced by Sir W. Lawson (Carlisle), Sir Thomas Bazley (Manchester), Lord Claud Hamilton (Tyrone), Sir John Hanmer (Flint), Mr. Miller (Edinburgh), and Mr. Macarthy Downing (Cork County), members from England, Ireland, Scotland, and Wales. It is obvious that the details of the Bill are all open to such amendments as would enable the authorities to ascertain the will of the parish or district most clearly and efficiently. The principle of the measure is that it is right and expedient to enable a community to prevent any licensing authority from granting licences in a district contrary to the will of the inhabitants. The United Kingdom Alliance supports this Bill with all the influence it can command, though Sir W. Lawson holds himself personally responsible for the measure. The Alliance, whose object is the legislative prohibition of the sale of intoxicating liquors, believes the exercise of the powers which the Bill provides would be a most efficient method of educating the entire nation up to prohibition—the only relation which a civilised and Christian community ought to bear to a traffic which is evil and always evil in its results to society. This power of creating a wholesale and vigorous opinion Mr. Bruce recognised, and on the 3rd of April, 1871, thus spoke in the House of Commons of Sir Wilfrid Lawson's Bill:—

"I am bound to say I think that measure contains a very valuable and wholesome principle, and that the principle of an appeal to the ratepayers on matters affecting their interests is one of which great use can be made. (Hear, hear.) Over and above the fact that the ratepayers are the persons chiefly interested, that it is their comfort and convenience, and not that of other people, that should be consulted, that they are the persons who bear the burden of all the crime and misery produced by the multiplication of those houses, and by their disorderly conduct—over and above those considerations there is another, and in my view a most important one—namely, the advantage of enlisting the minds, and hearts, and feelings of the people in the thorough consideration of this subject. (Hear, hear.) Let us give the ratepayers a voice in this matter—let us give them the power in some way or other of deciding how far those houses should exist amongst them, and you will at once create a strong public opinion, you will at once create amongst them that sort of feeling which among the upper classes of society has long made drunkenness disgraceful, which is rapidly also making it disgraceful among the working classes themselves, and which no longer permits them to call a mere sot a good fellow, or to look upon the offence of drunkenness as merely venial. (Hear, hear.) I am satisfied, therefore, that if we are to create a wholesome and vigorous public opinion on this subject, we must give the ratepayers of the country some direct interest in it, and the wider spread that interest is the greater will be the social advantage."

The Alliance fully believes that "the wider spread" that interest is, the greater will be the social advantage, and it presses forward in its demand that the Legislature should pass Sir W. Lawson's Bill, or embody its principle in any general measure which may be adopted. To adopt either alternative would neither prevent nor retard any amendments in the licensing laws which others may propose. Whatever the diminution in the number of houses, or restriction in the hours of sale, the inhabitants are best able to say whether this traffic is desired amongst them. If they are willing to submit to any supposed inconvenience arising from the absence of the sale, it ought to be illegal to force the evil amongst them.

With this explanation it will be seen the Alliance opposes no plan which will limit the evils arising from the liquor traffic; but accepts with gratification every reduction, whilst firmly maintaining that "the history and results of all past legislation in regard to the liquor traffic abundantly prove that it is impossible satisfactorily to limit or regulate a system so essentially mischievous in its tendencies." Under this conviction the General Council of the Alliance at its annual meeting resolved to put forth increased efforts to secure the protection the country needs; and to aid in the creation of the public opinion requisite, they resolved to raise a fund of £100,000, to be expended during the next five years. The response to this call has been most enthusiastic, and the Executive go forward with determination to secure at the earliest moment the power by which the people may remove their temptations to intemperance, reduce pauperism and crime, lessen poor-rates and taxes, and largely increase the trade in useful manufactures, whilst at the same time the cause of education, morality, and religion will thereby receive an impulse beyond the power of words to express.

By order of the Executive Council of the Alliance.

Offices, 41, John Dalton-street, Manchester,
January, 1872.

ANALYSIS OF THE VOTES.

On the motion for the second reading of the Permissive Prohibitory Liquor Bill, House of Commons, May 17, 1871, the votes and pairs in support of the bill were 135; against the bill, 208. This shows a gain of 21 votes for the bill during the intervening ten months, from July 13, 1870, to May 17, 1871. This was also the exact number gained during the previous year, the votes and pairs having been 94 in 1869, and 115 in 1870. Thus we have steady and solid progress, unshaken by the stress of trade agitation and Government proposals of compromise.

1 constituency (Manchester) gave its three votes ...	3
17 constituencies gave their full votes of two each...	34
53 gave their full vote of one each	53
31 constituencies gave one each for, and none against	31
14 constituencies gave mixed votes (Leeds two for, and Glasgow two against)	15
116	136

It thus appears that 71 constituencies gave full and clear votes for the bill, and 31 gave clear votes, but not full, whilst 14 gave a divided vote.

In all, the bill had support from 116 constituencies, whilst from 102 constituencies it had undivided support. Last year the bill had support from 100 constituencies; so that there has been a gain of 16 constituencies during the year.

	For		Against
The Irish vote (inclusive of pairs) is	32	...	18
The Scotch vote	24	...	14
The Welsh vote	14	...	6
	70		38

Showing a majority of 32 in favour of the bill, or nearly two to one, so far as Ireland, Scotland, and Wales are concerned.

PROGRESS OF THE PERMISSIVE BILL IN PARLIAMENT.

Votes and Pairs.	For the Bill.	Against.
June, 1864	40	297
May, 1869	94	200
July, 1870	115	146
May, 1871	136	208
Majority against the Bill in 1864.....	257	
Majority against the Bill in 1871.....	72	
Gain in favour of the Bill	185	

THE ONE HUNDRED THOUSAND POUNDS FUND

(For Five Years, if required).

Resolutions adopted by the General Council, October 17, 1871:—

"That in view of the gratifying evidences which abound on every hand, that the agitation which the United Kingdom Alliance has conducted for many years past is likely to result, at an early date, in a great change in the laws affecting the sale of intoxicating liquors, this Council, regarding the crisis as a momentous one, and deeply impressed with the terrible evils which result from the traffic in intoxicating liquors, pledges itself to redouble its efforts to obtain for the people the power to protect themselves from the traffic and its ruinous consequences; and in order to secure this end, and carry on the agitation with greater vigour, resolves to raise a Guarantee Fund of £100,000, to be subscribed in equal instalments during the next five years.

"That the Subscription List for the £100,000 Fund be forthwith opened, and that this Council pledges itself to co-operate with the Executive in the various districts to canvass the friends of the cause, so as to secure the completion of the fund at as early a date as possible."

Promises to the Fund will not be held as binding in the event of death or inability to subscribe.

Subscriptions of £10 and upwards per annum may be paid by quarterly instalments.

Amount already promised, upwards of £81,500.

	£ s. d.		£ s. d.
Trevelyan, Sir W. C., Bart., Wallington	5000 0 0	Armitage, William, (Treasurer), Manchester	500 0 0
Lawson, Sir W., Bt., M.P., Brayton	5000 0 0	Saunders, W., London	500 0 0
Whitworth, Benj., J.P., Manchester	5000 0 0	"M.H.," Edinburgh	500 0 0
"Y. Z." per B. Whitworth, J.P.	2500 0 0	Holden, Angus, J.P., Bradford	500 0 0
Jupe, Charles, Mere	2000 0 0	Wood, Peter, M.D., J.P., Southport	500 0 0
Hoyle, Wm., and Bro., Manchester	1500 0 0	Mitchell, Bros., Bradford	500 0 0
Mason, Hugh, J.P., Ashton-under-Lyne	1000 0 0	Schwann, F. London	500 0 0
Spence, P., J.P., F.C.S., F.S.A., Manchester	1000 0 0	Caine, W. S., Liverpool	250 0 0
Crabtree, Hy., and Son, Manchester	1000 0 0	Sharman, A. Sheffield	250 0 0
Callender, R. W., jun., J.P., Manchester	1000 0 0	Williams, John, Mrs., and family, Wishaw	250 0 0
Stuart, J., Manchester	1000 0 0	Render, H., Manchester	250 0 0
Smalley, Ald. R., J.P., Bolton	1000 0 0	"A Lancashire Magistrate"	250 0 0
Barlow and Jones, Manchester and Bolton	1000 0 0	Farrant, R. E., London	250 0 0
Whitworth, Robert, Manchester	1000 0 0	Dawbarn, R. Wisbeach	250 0 0
Pease, A., Darlington	1000 0 0	Livesey, G., London	250 0 0
Pease, C., Darlington	1000 0 0	Dalway, M.R., M.P., Carrickfergus	250 0 0
Pease, G., Darlington	1000 0 0	Boyd, James, and Son, Manchester	250 0 0
Watson, T., Rochdale	1000 0 0	Watson C., F.R.S.A., Halifax	250 0 0
Lawson, Miss Caroline, Aspatria	500 0 0	Cheetham, Charles, J.P., Heywood	250 0 0
Lawson, Miss Elizabeth, Aspatria	500 0 0	Gartside, J. H., Manchester	250 0 0
Charleton, Robert, Bristol	500 0 0	Gaukrodger, John, Todmorden	250 0 0
Hargreaves, W., Sheffield	500 0 0	Sutcliffe, William, and Son, Bacup	250 0 0
Fildes, J., Manchester	500 0 0	Emmot, Thomas, J.P., Oldham	250 0 0
Haworth, A. and J., Manchester	500 0 0	Balfour, Williamson, and Co., Liverpool	250 0 0
Wyllie, James, London	500 0 0	Rigby, J., Altrincham	250 0 0
Platt, Coun. T., Padfield	500 0 0	Dunn, Andrew, London	210 0 0
Richardson, J. G., Bessbrook	500 0 0	Clegg, T., Manchester	200 0 0
Lee, H., J.P., Manchester	500 0 0	Gale, Rev. Henry, D.C.L., Garsdon	200 0 0
Blackburn, Mrs. C., Southport	500 0 0	Warner, E., Oaksey	200 0 0
Allen, Richard, Dublin	500 0 0	Thorp, Joseph, J.P., Halifax	200 0 0
Graham, D., Over Darwen	500 0 0	Tatham, Ald. G., Leeds	200 0 0
Priestman, John, and Co., Bradfd.	500 0 0	Hope, John, W.S., Edinburgh (special)	200 0 0
Whitwell, E., Kendal	500 0 0	Cameron, John, Manchester	200 0 0
Backhouse, E., Sunderland	500 0 0	Cadbury, James, and Mrs., Banbury	150 0 0
Euing, W., Glasgow	500 0 0	Cadbury, George, Birmingham	150 0 0

(Subscription List continued on page 252.)

UNITED KINGDOM ALLIANCE.

(Subscription List continued from page 251.)

	£	s.	d.
Holden, J., Manchester	150	0	0
Newman, Professor F. W., Clifton	150	0	0
Greenwood, John, Pendleton	150	0	0
Walker, Joseph, Eccles	150	0	0
Fraser, F. O. and Co., Bradford	125	0	0
Beakbane, Mrs. Eliza, Waterloo	125	0	0
Crook, J., J.P., Bolton	105	0	0
Allen, Wm. Shepherd, M.P., Cheadle	105	0	0
Heywood, William, Manchester	105	0	0
Whiting, John, Leeds	100	0	0
Simpson, Albert, J.P., Garstang	100	0	0
Amos, F., Stretford	100	0	0
Barrow, T., Lancaster	100	0	0
Orr, Jas., Manchester	100	0	0
Orr, A. S., Manchester	100	0	0
Eccles, A. E., Chorley	100	0	0
Cadbury, John, Birmingham	100	0	0
Gillett, C., Banbury	100	0	0
Coghill, Harry, Newcastle, Staffs.	100	0	0
Lingford, Joseph, Bishop Auckland	100	0	0
Moillet, Theodore, Skilts, Redditch	100	0	0
Kay, James C., Bury, "Two Friends"	100	0	0
Ormerod, O. and W., Rochdale	100	0	0
Haworth, Richard, J.P., Manchester	100	0	0
Taylor, Thomas, J.P., Tetsworth	100	0	0
Richardson, J. N., Lisburn	100	0	0
Heginbottom, John, Manchester	100	0	0
Milner, Chas., Sheffield	100	0	0
Rymer, Thomas, Manchester	100	0	0
Ridley, John, London	100	0	0
Ingham, John A., Todmorden	100	0	0
Darby, C. E., Brymbo	100	0	0
Firth, J., Huddersfield	100	0	0
Simpson, Mrs. James, Pendleton	100	0	0
Rostron, Mrs. Eccles	100	0	0
Wilson, Henry, Sunderland	100	0	0
Wilson, C., Stansfield, Sunderland	100	0	0
Stuart, Robert, Allanton, Dumfries	100	0	0
Porritt, James, Stubbins, Ramsbottom	100	0	0
Trevelyan, A., J.P., Tyneholm	100	0	0
Sandeman, W. Church	100	0	0
Hodgkinson, J., Eccles	100	0	0
Wilson, Charles, Sunderland	100	0	0
Hiton, John, Bolton	100	0	0
Mansergh, R., Lancaster	100	0	0
Smith, John, Glasgow	100	0	0
"A Lady," per a Vice-President	100	0	0
Coop, T., Wigan	100	0	0
"J. R. H.," Anglesarle	100	0	0
Ellice, Lady Jane H., London	100	0	0
Martindale, Mrs. M., Alderley Edge	100	0	0
Rumney, W., Stubbins, Ramsbottom	100	0	0
Jackson, Edward, Manchester	100	0	0
Slagg, John, and Son, Manchester	100	0	0
Galloway, Mr., Ashton Bank, Preston	100	0	0
Edmundson and Co., Dublin	100	0	0
Kendel, J., Sedbergh	100	0	0
Miller, W., Brighton	100	0	0
Wood, James, LL.B., Southport	100	0	0
Smithson, George, Birmingham	100	0	0
Waterhouse, Alfred, Reading	100	0	0
"X. Y. Z.," Birmingham	100	0	0
Edmundson, J. and Co., Dublin	100	0	0
Swanton, J.H., J.P., Dublin	100	0	0
Bayley, J., Nottingham	100	0	0
Sim and Coventry, Liverpool	100	0	0
Wainewright, R.A., London	100	0	0
Hutchinson, J. Selby	100	0	0

Amounts under £100 are acknowledged in the *Alliance News*, the weekly organ of the Alliance.

MEMBERSHIP.

The Alliance has no test of membership bearing upon the personal habits of its members, their religious creed, or political party. It invites the aid and co-operation of all good citizens, whether abstainers or not. It has but one object—the annihilation of the liquor traffic by a law, enacted and enforced by public opinion, armed with executive power.

Persons may become members of the United Kingdom Alliance, and receive cards of membership, on subscribing 1s. and upwards. This may be forwarded to any of the agents, or to the Secretary of the Alliance, 41, John Dalton-street, Manchester, from whom documents and tracts explanatory of the movement may be had gratis on application.

A copy of the *Alliance News* sent gratis weekly to every subscriber of 10s. per annum and upwards.

A copy of the Permissive Bill may be had (gratis) from the Secretary of the United Kingdom Alliance, 41, John Dalton-street, Manchester.

The Alliance First Prize Essay, price 1s.; condensed Edition, 6d.

The *Alliance News*, published weekly, price 1d.

United Kingdom Alliance Offices: Manchester, 41, John Dalton-street; London, 28, King William-street, Strand, W.C.

MEETING AT THE MANSION HOUSE.

THANKSGIVING FUND for the COMPLETION of ST. PAUL'S CATHEDRAL.

NOTICE is HEREBY GIVEN that a PUBLIC MEETING will be HELD, by permission of the Right Honourable the Lord Mayor, at the Mansion House, on Monday, March 11th, at Two o'clock, for the purpose of considering the best means of providing funds for the completion of St. Paul's Cathedral, and for receiving, in the Subscription Book signed by Her Majesty the Queen and by His Royal Highness the Prince of Wales, the offerings and signatures of those who may be willing to contribute to this National Object.

The two ancient Subscription Books bearing the signatures of King Charles the Second, of his brother James, Duke of York (afterwards James the Second), of Lord Clarendon, and of other persons of historical distinction, will be laid on the table, together with the new Subscription Book.

The Lord Mayor has kindly consented to preside.

WILLIAM LONGMAN,
Chairman of the Finance Committee.

Monday, March 4, 1872.

LONDON.—SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's-square, Bloomsbury, W.C. Beds, from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

See Testimonials, of which there are a thousand in the Visitors' Book.

"We are more than satisfied; we are truly delighted to find in London so quiet and comfortable a domicile. We shall certainly highly recommend Shirley's to all our friends."—J. ROBERTS, Bourne.

"As on all previous visits, I can testify that this is the most comfortable home I find when away from home."—W. B. HARVEY, Frome.

"After visiting various places in England, I have come to consider Shirley's (in view of its combining the greatest comfort and respectability, with the most moderate charges) as the Temperance Hotel *par excellence*."—J. K. KARCHER, Toronto, C.W.

THE LONDON INFIRMARY for DISEASES of the LEGS, Ulcers, Varicose Veins, &c., 1, Red Lion-square, W.C. Established in 1857, under the distinguished patronage of Miss Florence Nightingale, and many members of the aristocracy.

President—His Grace the Duke of BEAUFORT, P.C., K.G.

The ordinary income of this important and useful Charity is much below its current expenditure, and, but for the kind and generous help of those who have sent donations, the wards for in-patients would have been necessarily closed.

These diseases prevail very extensively among the industrious poor, and this is the only hospital in the United Kingdom where such cases are specially treated.

This valuable institution has no endowment, and is dependent entirely upon benevolent support.

CONTRIBUTIONS are therefore earnestly solicited, and will be thankfully received by Messrs. Coutts and Co., the Bankers; or by the Treasurer, Thomas Westlake, Esq., 1, Red Lion-square, W.C.

NATIONAL INSTITUTION for DISEASES of the SKIN.

Physician—Dr. BARR MEADOWS.

Patients attend at 227, Gray's-inn-road, King's-cross, on Mondays and Thursdays, and at 10, Mitre-street, Aldgate, on Wednesdays and Fridays. Mornings at Ten; Evenings, Six till Nine.

Average number of cases under treatment, 1,000 weekly.

THOMAS ROBINSON, Hon. Sec.

MR. COOKE BAINES, SURVEYOR and VALUER, PREPARES and NEGOTIATES COMPENSATION CLAIMS for Property Compulsorily taken for Railways and other Improvements, and also Values property for every purpose.—26, Finsbury-place, Moorgate-street, E.C.

ROYAL POLYTECHNIC.—Entirely New Entertainment, by Professor Pepper, entitled Shadows, and the Story of the Shadowless Man. Professor Pepper's New Entertainment, the BATTLE of DORKING ANSWERED by the AUTUMN MANŒUVRES; or, the British Army and its Stations. Patriotic Songs by Miss Alice Barth. New Musical Entertainment, by Mr. George Buckland, written expressly for him by the Chairman of the Institution, entitled, the Ghost of the Toll-House. Illustrated with New Scenery and Spectral Effects. Mr. George Buckland will introduce many Original Songs. The renowned swimmer, Marquis Bibbero, will enact the Drowning Man. Illuminated by a powerful light. The Arabian Mystery. "Christmas Comes but Once a-Year." By J. L. King, Esq. Matthew's Magic and Mystery. Dugwar's Juggling. Admission to the whole, One Shilling.

The Great Western Hotel
(SNOW-HILL STATION), BIRMINGHAM.

"One of the most elegant, comfortable, and economical hotels in the three kingdoms."—The Field, July 31, 1869.

"From experience gained by repeated visits, we are happy to be able to testify to the exceeding comfort of this hotel. We have much pleasure in recommending it."—The Engineer, Oct. 14, 1870.

"An establishment remarkable for its able management, reasonable charges, and general comfort."—Bell's Life, June 17, 1871.

Patronised by the CROWN PRINCESS of PRUSSIA, the SULTAN of TURKEY, and the NAWAB NAZIM of BENGAL.

THE SHAKESPEARE, £4 4s.
HAND LOCK-STITCH MACHINE.

The only
Establishment in London
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SMITH and CO., having no interest in selling any particular Machine, are enabled to recommend impartially the one best suited for the work to be done, and offer this GUARANTEE to their Customers:—Any Machine sold by them may be EXCHANGED after one month's trial, for any other kind, without charge for use.

SMITH & CO., 4, Charles-street, Soho, W.

(Four doors from Oxford-street.)

FRY'S CARACAS COCOA.
"A most delicious and valuable article."—Standard.
"Nothing can be found at all equal to it."—Court Circular.

FRY'S CARACAS COCOA
"A packet can be easily obtained, and its delicate flavour and fine aroma secure its adoption as a beverage for breakfast or supper."—Standard.

FRY'S EXTRACT OF COCOA.
The pure Cocoa Nib deprived of its superfluous oil.
N.B.—A sample, post free, on application.
J. S. FRY and SONS, Bristol and London.

RELIEF of COUGH and ASTHMA in TEN MINUTES by DR. LOCOCK'S WAFERS.—From Mr. Fox, Omnibus Office, Whitefield-road, Liverpool, Dec. 19, 1871:—"After years of severe suffering, and fearing many and many a night I should have died from suffocation, &c., I was induced to try Dr. Locock's Wafers. Ten minutes after I had taken two wafers I felt relief." Sold by all Druggists at 1s. 1½d. per box.

KAYE'S WORSDELL'S PILLS.—Health is a blessing without which life would be a burden. Disease and suffering none are exempt from; and one of the safest and most efficacious remedies will be found in the occasional use of KAYE'S WORSDELL'S PILLS. Sold by all Chemists and other Dealers in Patent Medicines, at 1s. 1½d., 2s. 9d., and 4s. 6d. per box.

IRON CHURCHES, CHAPELS, SCHOOLHOUSES, &c.,
On a much improved system.
FRANCIS MORTON AND CO.,
(Limited),
LIVERPOOL.

The Architectural and Structural details under the special direction of the Company's Architect.

London Office—36, *PARLIAMENT ST., S.W.*

THREE LARGE GALVANISED and CORRUGATED IRON BUILDINGS FOR SALE or HIRE, to hold respectively 300, 200, and 100 persons. Suitable for churches, chapels, or schoolrooms. Apply to Geo. Vavasseur, Barnsdale-road, Harrow-road, W.

FINE FLAVOURED STRONG BEEF TEA at about 2½d. a pint.

ASK FOR LIEBIG COMPANY'S EXTRACT of MEAT, requiring Baron Liebig, the Inventor's Signature, on every jar, being the only guarantee of genuineness.

Excellent economical stock for soups, sauces, &c.

The Ladies are respectfully solicited to make a trial of the
GLENFIELD STARCH,
which they will find to be far superior to any other Starch for dressing Laces, Linens, &c.

It is now used in all Laundries, from the cottage to the palace, and when once tried is found to be indispensable

When you ask for Glenfield Starch, see that you get it,

as inferior kinds are often substituted for the sake extra profits.

A DELICATE AND CLEAR COMPLEXION,
with a Delightful and Lasting Fragrance, by using the celebrated
"UNITED SERVICE" SOAP TABLETS,
4d. and 6d. each. Manufactured by
J. C. and J. FIELD, UPPER MARSH, LAMBETH.
Order of your Chemist, Grocer, or Chandler.

USE
GODDARD'S PLATE POWDER.
(NON-MERCURIAL.)

For more than 20 years it has sustained an unrivalled reputation throughout the United Kingdom and Colonies as the BEST and SAFEST article for cleaning Plate.

Sold by Chemists and Ironmongers, &c., in Boxes, 1s., 2s. 6d., and 4s. 6d. each, and by the Inventor, J. GODDARD, Chemist, Leicester.

ASTHMA AND BRONCHITIS

Effectually relieved by the use of "DATURA TATULA," for "in a most fearful attack of asthma, Lord Dunsany had scarcely smoked the DATURA TATULA for more than a minute or so when the symptoms abated, and in ten minutes more he was relieved wonderfully. He told me he had used it for years with the most perfect success. Certainly the inhalation had the most magical effect I ever witnessed."—Dr. J. McVeagh. "I have never known an instance in which relief was not obtained."—Gen. Alexander. Sold as tobacco, in tins, 2s. 6d., 5s., 10s., and 18s. Cigars and Cigarettes, in boxes, 3s., 6s. 8s., and 15s. Pastilles for inhalation, boxes, 2s. 6d., 5s., and 10s.

SAVORY & MOORE, 143, New Bond-street, London.

QUININE WINE—as supplied to the Sick and Wounded during the late War.—The many and expensive forms in which this well-known medicine is administered, too often preclude its adoption as a general tonic. The success which has attended "Waters' Quinine Wine" arises from its careful preparation by the manufacturer. Each wineglassful contains sufficient Quinine to make it an excellent restorative to the weak. It behoves the public to see that they have Waters' Quinine Wine, for the result of Chancery proceedings, a short time since, elicited the fact that one unprincipled imitator did not use Quinine at all in the manufacture of his wine. All Grocers sell Waters' Quinine Wine at 30s. per dozen.

WATERS and WILLIAMS, Original Makers, Worcester House, 34, Eastcheap, London. Agents—LEWIS and CO., Worcester.

A FACT. — ALEX. ROSS'S HAIR-COLOUR WASH will in two days cause grey hair or whiskers to become their original colour. This is guaranteed by Alex. Ross. It is merely necessary to damp the hair with it. Price 10s. 6d.; sent for stamps.—248, High Holborn, London.

SPANISH FLY is the acting ingredient in Alex. Ross's CANTHARIDES OIL. It is a sure restorer of Hair and a producer of Whiskers. The effect is speedy. It is patronised by Royalty. The price is 3s. 6d.; sent for stamps.

ALEX. ROSS'S HAIR CURLING FLUID.—It curls immediately straight and ungovernable Hair. It is of no consequence how straight or ungovernable the hair is when it is used. Sold at 3s. 6d.; sent for 54 stamps.

CHLORODYNE (TOWLE'S). — Pleasant and effective Remedy in COUGHS, CONSUMPTION, BRONCHITIS. A surgeon writes:—"It only needs to be known to be appreciated." Of Chemists.

CHLORODYNE JUJUBES (TOWLE'S)—a novel combination in a portable form. Sample direct for 12 stamps.

TOWLE, Chemists, Manchester.

STAMMERING, STUTTERING, and other Impediments of Speech successfully treated, without mechanical means, by a Physician who has given special attention to this class of affections. A Vacancy for a Resident Patient.—Address, M. D., care of Messrs. Emmott, Hartley, and Co., Advertising Agents, 138, Fleet-street, London.

DR. J. COLLIS BROWNE'S CHLORODYNE,

THE ORIGINAL AND ONLY GENUINE.

ADVICE TO INVALIDS.—If you wish to obtain quiet refreshing sleep, free from headache, relief from pain and anguish, to calm and assuage the weary achings of protracted disease, invigorate the nervous media, and regulate the circulating systems of the body, you will provide yourself with that marvellous remedy discovered by DR. J. COLLIS BROWNE (Member of the College of Physicians, London), to which he gave the name of **CHLORODYNE**, and which is admitted by the Profession to be the most wonderful and valuable remedy ever discovered.

CHLORODYNE is the best remedy known for Coughs, Consumption, Bronchitis, Asthma.
CHLORODYNE effectually checks and arrests those too often fatal Diseases, Diphtheria, Fever, Croup, Ague.
CHLORODYNE acts like a charm in Diarrhœa, and is the only specific in Cholera and Dysentery.
CHLORODYNE effectually cuts short all attacks of Epilepsy, Hysteria, Palpitation, and Spasms.
CHLORODYNE is the only palliative in Neuralgia, Rheumatism, Gout, Cancer, Toothache, &c.

From Lord FRANCIS CONYNGHAM. *Mount Charles, Donegal, December 11th*, 1868.

Lord Francis Conyngham, who this time last year bought some of Dr. Collis Browne's Chlorodyne from Mr. Davenport and has found it a most wonderful medicine, will be glad to have half-a-dozen bottles sent at once to the above address.

*** Earl Russell communicated to the College of Physicians that he had received a despatch from Her Majesty's Consul at Manilla, to the effect that Cholera has been raging fearfully, and that the ONLY remedy of any service was CHLORODYNE.—See *Lancet*, Dec. 31, 1864.

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THERE are still to be found a certain number of Nonconformists who have a great dread of purely secular schools. Their devotion to the voluntary principle in religion led them formerly to resist any application of public money to the purposes of education. Since, however, the national will upon the subject has become too plain to be resisted, these former voluntaries, frightened by the word secularism, have thought it necessary in the practical interests of religion to compromise, in regard to public education, principles which in the general support of religion they still hold to be indefeasible. We have the greatest respect for their motives. We are not without sympathy for their fears. But if our friends could only be brought to see, what is the real fact, that the religious influence which they hold dear, and the so-called religious instruction, in the cry for which they are disposed to join, are not only separable but actually incompatible; they would be amongst the foremost and most strenuous supporters of the much maligned secular system. What is it that earnestly Christian people desire? It is not that children's heads should be crammed with dry doctrines and formularies; but that their hearts should be touched by Divine love: not that the Bible should be regarded as the chief task book; but that the souls of the young should be brought into sympathy with its inspiration. The timid advocate of religious equality who professes himself ready to sacrifice anything to his principles, save only the souls of the rising generation, forms to himself an ideal picture of a religious day-school such as is not only very seldom realised in fact, but is for the most part inconsistent with the conditions under which any system of national education must be carried out. They imagine a Sunday-school carried on every day in the week. They transfer the zeal, the spiritual sympathy, the sense of the Divine presence, commonly associated with the free labours of the Sunday-school, to the State-paid work of the week-day; and they hesitate to forego practical blessings so great, for the sake of consistency with a principle which may be represented as merely abstract, and in some cases unpractical.

Now, we wish to meet our friends precisely on this practical ground. We will not argue the abstract principle at all. We are ready to grant, for the sake of argument, that if the religious influences which our friends desire are actually secured in the present working of our day-schools; or even if it were practicable to secure them in the majority of instances; a very strong case would be made out for the maintenance of present arrangements. But on the other hand it must surely be granted, that if the so-called religious teaching in day-schools is for the most part utterly ineffective, because inevitably dry and formal; if it presents characteristics entirely hostile to the higher influences of religion, and calculated to beget in early days a permanent distaste for the things of God; then those who are most anxious for the influence of the Gospel on the rising race, ought to be the most determined advocates for leaving the propagation of spiritual life, where God has left it, in the hands of voluntary devotion. Still farther, if experience proves that the restriction of day-school instruction to secular subjects fosters rather than destroys habits of reverence and charity; that it furnishes, for the teaching of the Church, pupils thoroughly prepared to profit thereby, and unprejudiced against it by the associations of daily task-work; to that extent our practical argument will be strengthened. And more, if it is notorious that the present system cannot be carried on without compelling the lover of the simple Gospel of Christ to aid in propagating serious perversions of the truth, some of which are utterly abhorrent not only to religion but to common humanity; we should hope that not another word will be needed to prove that, paradoxical though the conclusion may sound, we shall best serve the interests of religion by excluding its distinctive dogmas and ceremonies from the ordinary work of public elementary schools.

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Yet the experience of Sunday-school teachers shows that this class is not necessarily more unsusceptible than others to the power of Christian truth. In the great Sunday-schools of the North no difficulty is experienced in keeping young people of the artisan class in attendance on religious worship and instruction long after the period of childhood, and even to mature age. And generally, experience based upon notorious facts justifies us in asserting, that wherever the operative class is found in earnest communion with any branch of the Christian Church, this is never the result of day-school instruction, but always of voluntary labour in Sunday-schools and other associated agencies. But if free Christian effort has fallen very far short of the high aims set before it, we are persuaded and we shall give good ground for believing, that this failure is, at least to a large extent, owing to the unreal and injurious pretence of religious instruction in public day schools.

The other day, by a curious irony of circumstance, there appeared simultaneously in the *Times* a letter on "Nonconformist Wahabees" from the "Hertfordshire Incumbent," and also a leading article on the relation of the Church to the working classes. The letter was

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The case then that we intend to present is the following; and our readers must judge for themselves as to the evidence on which it is founded. We allege, first, that the results of religious instruction actually given in public elementary day-schools are such as to suggest some deep-seated cause of inefficiency. We shall show, secondly, that the reports of experienced witnesses, most of whom would naturally be inclined to take the most favourable view, show that the religious instruction actually given is oftener than not, formal, lifeless, and wearisome, calculated rather to beget a distaste for religion than to propagate its spirit. We shall prove, thirdly, that the working of the denominational system, notwithstanding the conscience clause, places many children in a position in which religious phrases tend to lose all meaning either to intellect or heart, thus sowing the germs of indifference and apathy. And we shall urge, finally, that the inevitable application, under the present or any other religious system, of the ratepayers' money to the promulgation of doctrines abhorrent to the common sense and right feeling of Englishmen, betrays by the flagrancy of particular cases the absurdity of the general principle. If this case is made out, we claim from all friends of religious truth and life, on their allegiance to the Kingdom of Heaven, the most uncompromising opposition, whether in Parliament, in School Boards, at the polling-booths, or wherever else a Christian Englishman may exert his individual influence, against this offshoot of the great upas tree of the Church Establishment.

First then, if the religious teaching given in day-schools were as important an element in education as is sometimes supposed, and if it were as effective as it is sometimes represented to be, what ought to be its results at the present day? For sixty years past a system of public elementary day-schools has been growing into larger and larger proportions, until it has embraced in its operations about half, and that what we may call the upper half, of the operative classes. The results of the secular instruction, if unsatisfactory, are at least manifest. Our artisans, as distinguished from what Mr. Disraeli once called the residuum, are as a general rule not only able to read and write, but capable of an intelligent interest in political and even in scientific questions. This they owe, as we gladly acknowledge, mainly to such schools as those of the National Society on the one hand, and those of the British and Foreign School Society on the other. Thus the secular instruction, though often narrowed by religious prejudice and hindered by sectarian strife, has plain and palpable results to show, such as go far to justify the extension, while they certainly suggest the improvement, of our public elementary school system. Now if the formal religious instruction exercised so potent a spell as is often represented, the classes, who for two generations past have been drilled in Bible, Catechism and Liturgy as diligently as in the primer or the multiplication table, ought to be regular Church goers, devout students of the Bible, impregnable to the insinuations of infidelity. But what are the notorious facts? This very artisan class, whose intelligence is largely due to the secular teaching received in national schools, is precisely the most impervious of all classes in the community to those special forms of religious belief and feeling which were urged upon them with wearisome iteration during the school hours of childhood. A very large proportion of them never think of entering a church of any kind; they receive with polite indifference or sullen dislike the visits of missionaries or Scripture readers; while on the other hand they furnish three-fourths or five-sixths of every audience that is gathered by the sceptical lecturer. Let us not be misunderstood. We know that this class has virtues peculiarly its own; we dare not limit all virtues of humanity to the associations of any religious shibboleth, be it what it may. But we insist that the object of the religious instruction given in the day-schools was to make these men worshippers of God, members of some Christian Church, devout believers in "the grace of God that bringeth salvation." Yet in any sense which the supporters of religious instruction would attach to these words, the object has not only not been secured, but has been made for this particular class and for the present generation peculiarly difficult, if not impossible of achievement. It may fairly be maintained that the class below them is more easily reached by the distinctive influences of religion than are the intelligent artisans. The neglected multitudes who have never known the supposed blessings of Catechisms and Bible recitations in week-day schools, may with comparative facility be attracted by homely religious services, or by the friendly conversation of the district visitors. True, the stress of life's struggle too often prevents the substantial results for which Christian benevolence looks. But this lowest class of all is at least accessible. The artisan alone, the model product of sixty years' religious drill in day-schools, stands aloof in unassailable indifference or irreconcileable hostility.

Yet the experience of Sunday-school teachers shows that this class is not necessarily more unsusceptible than others to the power of Christian truth. In the great Sunday-schools of the North no difficulty is experienced in keeping young people of the artisan class in attendance on religious worship and instruction long after the period of childhood, and even to mature age. And generally, experience based upon notorious facts justifies us in asserting, that wherever the operative class is found in earnest communion with any branch of the Christian Church, this is never the result of day-school instruction, but always of voluntary labour in Sunday-schools and other associated agencies. But if free Christian effort has fallen very far short of the high aims set before it, we are persuaded and we shall give good ground for believing, that this failure is, at least to a large extent, owing to the unreal and injurious pretence of religious instruction in public day schools.

The other day, by a curious irony of circumstance, there appeared simultaneously in the *Times* a letter on "Nonconformist Wahabees" from the "Hertfordshire Incumbent," and also a leading article on the relation of the Church to the working classes. The letter was

filled with bitter but futile reproaches against the iniquity of disturbing a system of religious instruction which had done so much for the poor. The leading article bewailed the universal indifference to Churches of every kind, which characterised the very classes who according to the "Hertfordshire Incumbent" had been so much benefited by the religious teaching in the schools. On this subject there is no need of documentary evidence. The facts of the religious condition of the country are too palpable to be hidden by clouds of sentimental verbiage about the blessings of religious instruction. Here we find that a particular class of the population has for sixty years past been most constantly under ecclesiastical influence in childhood: and this very class is precisely that which of all others is in mature age most inaccessible to church teaching. It would be a very extraordinary coincidence if there were no consequential connection whatever between the two facts. We are well aware that the agitation of political and social questions may have had some influence in alienating the operatives from religion. This, however, would only be another testimony to the deadly influence indirectly exerted upon the spiritual life of a people by the irritating presence of a dominant and exclusive Church. But making all allowance for such considerations, we ask our readers to consider the evidence that we have as to the nature of the religious instruction given in day-schools, and to judge for themselves whether the formality, the lifelessness, the dreariness which even clerical inspectors condemn, has not had very much to do with the results which we all lament. No doubt amongst the reports of the inspectors there are many passages in which kindly feelings are expressed and sentimental hopes entertained concerning the religious lessons; but if ever anything was "damned with faint praise" surely the forcible if inelegant expression may be applied to these religious lessons. Rarely indeed in any case does an inspector show any hearty recognition of a vital religious influence exerted. Often is the subject passed over in significant silence; while, in instances so numerous as to seem incredible to those who have not studied the reports, terms of really strong condemnation are used; and the reasons of this condemnation are almost always precisely such as should have great weight with those who have at heart the progress of true spiritual religion. The Rev. J. R. Byrne in his report for 1868 says:—

I concur with such of my colleagues as have reported unfavourably of the religious instruction as for the most part insufficient, mechanical, and unedifying. The National Society's scheme for the use of diocesan inspectors prescribing a course of graduated instruction in religious knowledge supplies a want and has already been adopted on my recommendation . . . Notwithstanding, a school of children, thoroughly "instructed in righteousness," is a rare exception even among those which are most completely under the care of the parochial clergy. May I be permitted to remark that the responsibility for an evil which Her Majesty's inspectors can at best only alleviate would, at any rate, be transferred to those to whom it justly belongs, if the supervision of the religious instruction were in Church of England schools as in others left altogether to the ministers of religion and their superiors.

We need scarcely here suggest that another mode is easily conceivable in which Mr. Byrne's suggestion for the emancipation of religion might be carried out. In the same year the Rev. C. D. Du Port reported as follows:—

I think it right to state that in the majority of these thirty-three schools I am quite as dissatisfied with the religious as with the secular instruction. There is almost as great and almost as fatal a want of system in the religious instruction as in the reading or the sums. The Catechism is most probably learned *memoriter*, but it is repeated generally quite without intelligence, and is droned out almost unintelligibly, and where Bible stories are taught, and not merely read, the style of answering is generally a mere simultaneous bawl in response to either *leading* or *stereotyped** questions, and implies now and promises for the future practical ignorance on the part of the children individually.

On this passage we would remark that there was evidently something *much more* fatal than a want of system in the religious instruction; and further, that what in regard to reading or sums may be a misfortune is in regard to religion a crime. Again, the Rev. S. Pryce wrote:—

I may be allowed to add that when recommending that the instruction in country schools should be confined to secular subjects, I do not anticipate that the cause of religion, or of the Established Church, will suffer from this concession. Even in very fair annual grant schools, where the character of the religious instruction reaches up to "good" and "fairly good," I question much whether the children derive much spiritual profit from it, if it has been taught them by the acting teacher, an apprentice, or a monitor. Such teaching is necessarily given in such a dry, hard, uninviting manner, that it does not reach the heart, and utterly fails, if such be its purpose, in making the children better Christians or better Churchmen; whilst in inferior schools the children are simply crammed for the religious examination a few days before the inspector's visit. In the face of all this the clergyman of the parish will perhaps consider that the children are taught their religious duties by the schoolmaster, and will be apt therefore to neglect that most important work himself. If it were clearly understood that the teaching in the day-school was secular, the parish priest would awake to a sense of his responsibilities, and see that it was his place and privilege to lead the lambs of his flock lovingly to a right knowledge of God and their Saviour. And I am much mistaken in the character of the Welsh clergy if the religious instruction would not profit by this change of teachers.

It might be supposed that the agitation on this question during the last few years must have inevitably brought about a better state of things, if only by calling attention to defects. Whether this has been the case, extracts from the two later educational reports will show. The state of things must be very bad indeed when, in 1869, the Rev. S. J. Fraser, speaking of schools in Hampshire and Wiltshire, considers the following degree of improvement encouraging:—

In the matter of the religious knowledge, I find that there is great and annually increasing accuracy in the recollection of the historical facts of the Old and New Testament and of the words of the Catechism. There is less gross ignorance of the simplest elementary facts, and fewer unintelligent blunders in writing or repeating the words of the Catechism, or the parables or miracles of our blessed Lord. I hope, as this foundation becomes more strongly rooted, that the teachers will be more generally successful in conveying to the children a more intelligent appreciation of the bearings of the facts they learn, as well as of the meaning of the words and phrases which from frequent repetition fall dead and lifeless upon the ear, and at length cease to convey any feeling or recognition of any kind, of the important truths they include within the compass of their language.

We cannot share Mr. Fraser's hopes. Men may be thoroughly capable teachers of secular knowledge while utterly incapable of conveying spiritual impressions. In the report by the Rev. W. Warburton for 1869, that gentleman, after expressing "his admiration at the excellence of the religious instruction given and its suitableness to the children, in his best schools," proceeds as follows:—

It must be confessed, however, that this implies religious instruction of a kind not often met with in our elementary schools. The clergy are frequently too much occupied to take the lesson themselves, or they feel no capacity for, if not an insuperable repugnance to, teaching the children in these schools, and so bringing to bear upon them the influence of a higher culture. A large proportion even of our certificated teachers rarely get beyond the historical framework of the Bible, or a dry explanation of the words of the formularies, and so their lessons are often altogether deficient in the moral, to say nothing of the Christian element, or they fall into the opposite extreme of preaching to the children in a wordy impractical strain, and from the point of view of an adult, without taking due pains to ascertain whether they are carrying the interest and intelligence of their class along with them, or evoking any intellectual effort on their part.

We shall here append, without intermingling any comments of our own, a number of extracts mostly from clerical inspectors' reports for the year 1869-70. One or two such extracts, when introduced into Parliamentary speeches or leading articles, are by many hearers and readers regarded as exceptions to the general rule, while few have the time, or take the pains, to study for themselves the annual publications of the Committee of Council. We leave it to our readers to decide how far the system thus described by *friendly* witnesses is worthy of support in the interests of vital religion:—

I cannot close this report without mention of that subject which is a peculiar feature of schools belonging to the Church of England, and examination in which is confined to them, I speak of religious knowledge. It can hardly be called satisfactory. It cannot be described as thorough and intelligent, fairly graduated in all the classes, and permeating all the individuals of each class. This it is not. This it can hardly be. For, so to speak, this subject is, more and more, year by year, "driven into a corner" by the secular subjects from which the grants of public money are obtained and the school income increased. Time is grudged to it, if not actually cut off from it. Greater energy and more care are bestowed on far less important subjects.—*The Rev. F. Watkins* (1869) *on schools in York, Lincoln, Nottingham, and Derby.*

There is no important change to record with regard to the religious knowledge in my schools. I have but seldom to find fault with the time devoted to the subject, or with the care that is bestowed upon it, and I am able to report that more separate instruction has been given to the younger classes in my larger and more bulky schools. At the same time the treatment of the subject is not eminently successful. With a few exceptions, comparatively too little appeal is made to the deeper thought and intelligence of the children; information is given, but too little practical instruction based upon it, and I cannot trace sufficient evidence of distinction made in teaching older and younger children.—*The Rev. C. W. King on schools in Durham and Northumberland* (1869).

This subject is seldom above "fair," or "fairly good," and I regret to say that in too many cases it is considerably below this standard. I have never recommended a reduction of grant for deficient religious knowledge, except in a very few cases where the children's ignorance was glaringly disgraceful, and no attempt whatever appeared to be made to give them any real religious instruction. But a small proportion of the children assembled usually volunteer any replies to questions put.—*The Rev. F. Wilkinson* (1869) *on schools in the county of Stafford.*

The question of the importance of the religious instruction, as at present given by our Church of England teachers, has led in discussion to much difference of opinion.

It is maintained on the one hand that the religious lesson, so called, is really instruction in Scripture facts and church doctrines on the worst possible method, and with no moral application. In the opinion of others it is religious instruction which alone gives life to the teacher and a good tone to the school.

Both opinions may be supported by facts. I cannot but regret much that is superficial and much that is unprofitable in lessons which, at times, do duty for religious teaching, but it is impossible to rate too highly the value of the religious instruction of many earnest conscientious men and women.

Here as elsewhere it is the personal character of the teacher which is seen in the results. In the hands of an earnest and intelligent master or mistress, the religious instruction cannot fail to be beneficial. It will be, as all the other school work is, thorough and hearty.

Still it is the moral influence of the man and and woman, not of the teacher, as exerted in one lesson alone, which moulds the character of the scholars and forms the tone of the school.

Therefore, though I consider the religious instruction given by the Church of England teachers to be in the main decidedly beneficial, and though the safeguard of a good conscience clause seems to me to render its abolition unnecessary, I cannot believe that unsectarian teaching is fraught with the evils which are attributed to it, or that disastrous consequences are likely to result from its adoption.—*The Rev. H. G. Arlington* (1869) *on schools in Suffolk.*

Religious knowledge is in much the same condition as formerly. Catechism is almost universally taught, often accurately repeated, and not seldom imperfectly understood. In many schools otherwise well taught the Ten Commandments are correctly repeated, while if I ask which or whether any commandment forbid us to swear or tell lies, I get either no answer or a wrong one. Histories from the Old Testament and the Gospel narrative are often the subjects of a creditable examination, but rarely with much religious significance.—*John Kerr, Esq.* (1869), *on Schools in Scotland.*

On one aspect of the religious difficulty which threatens to bar progress, I have not found remarks more thoroughly confirmed by my own observation than the following extracts from the *Pall Mall Gazette*:—"Is the knowledge at present imparted in Church schools to the children of Church parents, under the name of religious knowledge—is this a desirable acquisition? Does it tend to influence the future man or woman for his moral good? Does it provide him with authentic information about the world in which he will have to live, or with trustworthy guidance for his conduct in it? Speaking from the point of view of Christian believers, are not the doctrines of Christianity, its intellectual propositions, its catechism, difficult to make really intelligible to a catechumen of eight or nine? Is it not easier to hammer into the head of a child, with much cost of time, a dry and verbal recollection of these things, than to make them fruitful for conduct in its heart? Is not conduct taught by affectionate example and moral worth in the teacher, by emotional, and not by intellectual means? Is the Christianity that can be formulated in propositions for the use of infancy, and made, like the multiplication table and the A, B, C, the subject of lessons—is this a serviceable Christianity? Is not such a Christianity always largely alloyed with definite errors, perversions of historical fact which the Church of to-day has inherited from the past? Is 'the Bible element,' on which most clergymen are inclined to lay exceeding stress, a sound element in education? Is the history of the peculiar people, as set into unhistorical prominence among other peoples, a valuable intellectual acquisition? Is a child's precocious familiarity with Jewish names and dates (and this is what in fact constitutes the 'religious knowledge' of parish scholars) a useful acquirement for the work which the man or woman will have to do in the world? Would not elementary botany or geology replace with advantage the deeds of Ahab and Jeroboam? Would not the time saved from acquiring transcendental dogmas that the child cannot understand, and historical statements that are doubtful or distorted, be well spent in acquiring some knowledge of the nature and the facts of the world about him? . . . The religious education of the poor, such as it is, is secured by other means. It is not the catechising or the Bible reading of the day-school that has any influence upon the faith and morals of their future lives. It is the habitual association with other persons, whether young or old, who belong to one special religious body, together with certain Sunday influences and habits, which form their future lives. It is in the Sunday-school, and in church and chapel going, that boys and girls, at a somewhat later age, gradually acquire some sort of theological belief, and adopt certain religious practices, which fix them as members of some one or other religious community. Priest and parson and Dissenting minister are simply throwing away their labours when they fight for the privilege of teaching boys and girls a series of dogmatic statements as a portion of their daily school work. It is all toil in vain. If the children were taught Mahometanism or Buddhism during the week, it would be wiped away by Sunday teaching and associations as effectually as if it had never been. . . .

"Many a time have I had to listen, sorrowfully enough, to disquisitions on the supreme importance of 'the religious element' in the education which our day-schools offer to the children of the poor; the said 'religious element' consisting in the repetition by rote of the driest formulæ, or the reading and learning of a passage of Scripture, it being a mere chance whether the teacher feels the

* The italics are not ours either in this or any other extract.

slightest religious interest in the subject. Nothing stands more fatally in the way of a sound system of national education than the notion that there is the faintest religious culture realised by any process of this sort. The wonder literally is, when we consider how such children are taught religion, that even the dimmest religious reverence survives. Because I believe so profoundly in the importance of the religious element in education, I deprecate this miserable parody on it so earnestly. Let us have honest secular teaching in our national schools—very religious work so far—and then if Christian parents, Sunday-schools, Christian teachers, and the atmosphere of the life of a Christian nation cannot add the higher—that is, the true religious influence—perhaps the less we talk about our national Christianity the better.

"There is one point of advantage in the working of what is certainly still the popular method in England. It enlists a vast amount of voluntary effort, not always very wise, but very earnest and very valuable, which we can ill afford for many reasons to spare. But perhaps the time may come, nay, may be coming soon, when our religious people will feel inspired to spend the same energy on national as they spend now on denominational efforts."

In corroboration of the above extracts, it may be remarked, that so little do Nonconformists find their children affected by the so-called religious instruction given in most national schools, that they seldom withdraw their children from that teaching even where the teacher's views are more than ordinarily distasteful. What they value in Church schools, so much so that having a choice they often send their children to them rather than to British schools, is the superintendence of a *gentleman*.—*From the Report* (1869) *of the Rev. J. R. Blakiston.*

Any opinions advanced in the *Pall Mall Gazette* might perhaps by some religious people be regarded with suspicion; but the point of the above extract is that these opinions are emphatically endorsed by a clerical inspector of Church schools.

The year 1870 was distinguished by the passing of the Elementary Education Act, and the commencement of the unseemly strife which it inevitably engendered. This was the last occasion of any Government examination into religious teaching. The inspectors' reports for that year are clearly marked by a very natural desire to make out as good a case as possible for denominational schools. Nevertheless, we find such remarks as the following:—

I have listened carefully to a good many lessons given by teachers and by apprentices, and I have read during the last two years a great many abstracts of such lessons written by children, and I cannot honestly say that the impression left by them is a satisfactory one. I may be mistaken, but the lessons seemed too often to be given on no very definite plan, and to bear very few marks of careful previous preparation, and such as the lessons have been, such have been the abstracts of them. I do not pretend to question either the ability or the intentions of teachers, but many of them seem never to have gained in the course of their training the power of combining earnestness of purpose with acquired knowledge and skill.—*The Rev. J. D. Stewart* (1870) *on schools in Cambridge, Bedford, and Huntingdon.*

I have long felt that the relations of the State to education ought to preclude denominational inspection; and I shall be the more content to forego this part of my work, because I know that what is called religious instruction is in so many schools dry and lifeless and hard, too often given without due reverence, and having little influence on the children who receive it. I believe that religious education is the highest of all education, and that mere secular education is of little worth without it; and, so believing, I trust that the clergy of all denominations will come to recognise the lambs of their flocks as their first care, and no longer be content to delegate their proper mission to others who have another mission of their own.—*The Rev. W. W. Howard* (1870) *on schools in East and North Devon.*

All except one of the above extracts refer of course exclusively to Church of England schools. But we are far from insinuating that the state of things in so-called unsectarian schools is much better. Our point is, that where the impartation of secular knowledge is the first object to be secured, and where the teaching must necessarily partake somewhat of the nature of drill, it is impossible to ensure that spiritual character in the teachers, or that free interchange of religious sympathy, both of which are absolutely essential to preserve definite religious instruction from falling into a lifeless routine. In the election for the London School Board one of the few candidates who took a firm and deliberate stand on the secular principle, appealed at one of his meetings to a considerable audience to say whether any of them could trace their first religious impressions to the teaching of the day-school. One of the audience took up the challenge and asserted that he had not only learned Scriptural facts, but had received the first germs of spiritual life from Bible lessons in the school where he was trained. It turned out that he was an able and successful teacher of a large British school. His opinions therefore naturally had considerable weight with the audience, and the speaker began to think that he had made a bad shot. Still farther when the objector went on to state that for years he had himself given religious lessons with the most beneficial results to pupils of all denominations, a formidable case appeared to be made out. But no sooner had he sat down, than there rose up a sturdy operative who said: "I am a Unitarian. I send my boy to that gentleman's school, and this gentleman gives him what he calls religious lessons. I don't consider it religion at all; but I don't think it worth while to withdraw the boy; for whatever he learns at the school, I can take care that he unlearns it at home." Then a young man rose up who said: "I went to that gentleman's school myself, and all I remember about the religious teaching is this: that we used to read the Bible in turns in a dead-alive sort of way, interrupted every now and then with such remarks as: Jones, be quiet! Smith, you come down here! Robinson, you stand on the form! and so on." Now here there was doubtless no failure in the spiritual capability of the teacher, but the conditions were clearly unpropitious; and though rare exceptions may occur, too few to affect a question of national policy, we are persuaded that the experience of nine out of ten who have received religious instruction in day-schools is fairly represented by these speakers. To those who imagine that the problem is satisfactorily solved in British schools we commend the following remarks of Mr. Matthew Arnold in his report for 1869:—

My own observations, my inquiries, and the entries of the teachers in their log-books, all convince me that the knowledge of the Bible in British schools is not what their managers would wish it to be. The other day, in a school where the managers were so solicitous for this instruction that they begged me to hear and take part in an examination in it, the question was asked in the boys' school—"Of whom was it said, 'Behold an Israelite indeed, in whom there is no guile,' and who said it?" Not a boy could tell. The same question was asked in the girls' school in the afternoon, with the same result. This does not surprise me, for it follows naturally from the Bible knowledge of the children being wholly excluded from the matters which appear in the school's inspection.

We think also that the following observations of the Rev. Capel Sewel deserve to be seriously weighed by those whose panacea for all this wretched strife about religion is, "the reading of the Bible without note or comment."

It would be a degradation of the book to which we profess to show respect if we bring it to the notice of children while we refuse to make them understand it. In many cases they would become altogether indifferent to a book whose lessons seem to have as little meaning for their teachers as themselves or they would learn to reverence it, perhaps, but like a fetish or an idol, to be touched but with averted eyes; to be read like a charm, without profit, either for doctrine or reproof, or correction or instruction in righteousness. In an age like the present, when educated men are dissatisfied with the traditional use of Scripture, and are seeking to read its records by the light of modern knowledge, and interpret them afresh so as to bring them into nearer relations with our consciences, it is surely unreasonable to keep back from the illiterate their only chance of reaping the wholesome fruits of these endeavours, or of escaping the dangerous perversions of God's Word, which unfriendly critics are but too ready to suggest. The semblance of religious instruction had certainly better be withdrawn altogether from the teachers of primary schools and left in other hands, than that children should grow up with the idea that its lessons can be learned from the perfunctory reading of a very difficult book which they are not encouraged to understand.—*Report*, 1869.

We agree also with Mr. Brodie, who, in his report for the same year observes, that "the British schools are practically secular schools with rare exceptions." The profession of so-called unsectarian teaching is kept up, but it perpetually verges into pure secularism on the one hand, or into distinct sectarianism on the other. We have heard it broadly stated by teachers of considerable experience in these schools, that at times months have elapsed without a chapter of the Bible being read. And, on the other hand, the following remarks of Mr. Benjamin Templar, of Manchester, in a pamphlet called "Questions for School Boards," we believe to be thoroughly justified by facts:—

Many teachers who have lived only within their own section of the religious world do not always know when they *are* teaching disputed doctrine. I knew a teacher of this kind, in a school supported and superintended by Church people and Dissenters, Trinitarians and Unitarians, and which was intended for children of all persuasions, teach in the most dogmatic manner the doctrines of total depravity, the eternity of future punishment, and the plenary inspiration of Scripture, under the belief that these were absolutely undisputed doctrines—doctrines which, as he said, "everybody" believed.

Space will not allow us to multiply these extracts, as we must find room for some, which are perhaps still more striking, under the next head. It is true, as we have already granted, that testimony may be adduced on the other side; but when the wide area referred to in these extracts is remembered, we do not think that the true friends of religion would wish it to be so generally desecrated for the sake of a few doubtful instances of better success. Nay, farther, when the inevitable professional bias of the inspectors is borne in mind, and when the character of their faint praise is observed, extending only in the very rarest instances to a confident assertion of palpable spiritual results, the weight of this opposite testimony becomes insignificant indeed. We have shown, not from our own witnesses, but from those of the opposite side, that over wide areas in the North, in the Midlands, and in the South, the so-called religious instruction is as we have said, formal, lifeless, and wearisome, calculated rather to beget a distaste for religion than to propagate its spirit. It remains only under this head to meet the objection that bad as things are at present, they would be far worse if religious teaching were excluded. Many of our friends are haunted with a nervous dread that in secular schools it would be impossible to enforce the commonest lessons of morality. For ourselves we could not consent to do evil that good may come. If, as we have shown, the best influences of religion over the future lives of the children are imperilled by its present desecration, we are bound in conscience to protest against it. But the fears to which we have referred are altogether groundless. They ignore the power of Sunday-schools, which even yet embrace a greater number of the population than all day-schools put together. They slight the work of Scripture readers, district visitors, and the working clergy, who more or less bring religious influences to every home. And besides, such fears ignore the experience which we already have of secular schools, and which shows that their tone of morality, so far from being below, is rather above the average. Such an assertion may appear paradoxical; but when the demoralising effects of religious formalism are borne in mind, we think the fact is not difficult to account for. In many parts of the country secular schools associated with Mechanics' Institutes have been in existence for a generation past; and we appeal to all who have been brought up in such schools whether the tone of morality was not in general high. There are in various parts of London "Birkbeck Schools," which are conducted entirely on the secular principle. In connection with these latter schools a curious circumstance is to be noted. When Professor Huxley's committee of the London School Board took the evidence of various teachers representing different systems, Mr. Shields, representing the "Birkbeck schools," was the only one who wholly repudiated the necessity of corporal punishment for the maintenance of discipline. We believe that such a repudiation is a common principle of secular schools; and it does seem somewhat singular that the Bible and the cane should be present or absent together. Perhaps a too literal interpretation of Solomon's injunctions may partly account for the phenomenon; but we cannot help suspecting that there are other reasons in the formalism which reduces the life and power of all morality to a sham. In the pamphlet above quoted, Mr. Benj. Templar gives some account of the Manchester Free School, which up to 1861 was known as the Model Secular School. He speaks of certain moral and, as he calls them, religious lessons given there, although the Bible was never read. His testimony on this subject we here append:—

It was impossible for me to witness the pleasure with which the children hailed the regular return of the moral and religious lessons—their profound silence, their keen interest in all that was said, and their desire for more, without feeling that these lessons were producing deep religious impressions, elevated affections, and higher moral aspirations. Moreover, I had the gratification of knowing of many little acts of kindness, courtesy, and honesty among the boys, and of cases of increased affection and obedience at home, that I think were fairly attributable to these very lessons. When a few years had passed, and many boys who had received this king of instruction had left school, and gone to fill situations of different kinds, I made inquiry into their characters, and had the very gratifying replies in Appendix D.

Visitors who listened to these lessons seemed to be themselves more deeply impressed by them than by the science lessons, and were often kind enough to speak in terms of warmest commendation of their usefulness. Among these visitors were ministers of nearly all religious denominations; clergymen of the Church of England and of the Scotch Churches; Catholic priests; Unitarians and Trinitarians. A clergyman of the Established Church who paid several visits to the Secular School, and took special interest in these lessons, made the following entry in the visitors' book:—

"It is impossible to hear a moral lesson given here, without feeling convinced that religion is better taught and better understood here than in the majority of schools where the Bible is read, or catechisms, or other so-called systems of religion are taught."

Sir John Pakington, Bart., after listening for some time to one of these lessons, and expressing his general gratification with the kind of teaching, said to the

gentlemen about him (supporters of the school), "Well, you evidently teach sound, practical religion here." Visitors were always impressed by what they were pleased to call the "excellent moral tone" of the school, and which I attributed in a great measure to the friendly sympathy generated between the boys and myself during these lessons.

We are persuaded that the exclusion of the mere form of religion from the schools would work favourably on the divinely ordained means for propagating the religious spirit. Children well taught and disciplined on the week day, would not only be better prepared for the loving instruction of Sunday-school teachers, but would also find in it a change and a refreshment of spirit which they do not realise now. And we can well believe Mr. Templar's testimony, that the boys of his secular school were favourite scholars in the Sunday-schools which they attended.

We now proceed to give evidence in support of the third assertion made above, that, under the denominational system, many children are placed in a position in which religious phrases tend to lose all meaning, and that they thus receive in early life the germs of apathy and indifference to religious truth. This effect is produced in two ways. For first it is more difficult to invest with life and meaning formulas of mysterious doctrines than it is to excite an interest in the ordinary subjects of secular instruction. And under the pressure of the work to be done in day-schools, it is impossible to give the necessary time to the purpose. There is an inevitable tendency on the part of hard-worked and wearied teachers, to be content with *memoriter* exhibitions of an apparent knowledge which has no real existence. But next, and not less important, a sufficient choice of denominational schools being always an impossibility, and the conscience clause being, as is contended even by denominationalists themselves, practically inoperative, multitudes of children are in the habit of reciting formulas in which their parents wholly disbelieve, and which in the mouths of such children must, if they have any meaning at all, be mere falsehoods. In support of these assertions we ask attention to the following extracts:—

In many schools, where the children in the first-class know the Catechism perfectly well in one sense, if a slight variation be made in the wording of the questions, they are at once at a loss as to the answer which ought to be given. In the second and third classes it not unfrequently happens that, though the children can repeat the creed simultaneously and perhaps individually, if they are made to write it on their slates, it is proved that they only repeat a jumble of sound. An ordinary reader may find some difficulty in deciphering the following extracts, and yet they are specimens of the composition of a second-class in an annual grant country school, where the children "rehearsed the articles of their belief" at a swinging pace:—"Sefiend ended postred spaled was chrused fil ded and bired he did sunded unto hell." "Suffer under pent penches pailet was cruesy fared dead and baried he sended unto hell." "Sefflend wender ponchand pilat was crusy fird ded and buread he asended unto hell." It is not often that such a gross case as this happens, but the manner in which the Lord's Prayer or Creed is written out, frequently shows that the children have no distinct ideas of the meaning of the words or sounds they have been taught to utter.—*Report, &c.*, 1870, *Rev. S. Pryce; note p.* 162.

The next is from an appendix to the pamphlet of Mr. Benjamin Templar, quoted above:—

The following is the production of a boy twelve years old, who was taken at random from the second class of a national school (where he had been taught for four years), and requested to write out the Belief:—

"I belive in God the all mighty maker of Heaven and in Jesus Christ the only son of God who was conseved by the holy Gost born of the vurgen Marry soffed under panshed plited was Squest fied ded and beded he desended into heel the third day he rose again from the ded he descended into Heaven and setted hat the right hand of God the father all might maker of Heaven and earth the see and all that in them is and rested opon the Seventh day and Howard it." Two other examples of similar absence of all idea of meaning, have been furnished by the Rev. W. H. Brookfield, M.A., one of Her Majesty's school inspectors, in his general report of schools inspected by him in 1855, where that gentleman says:—"I propose to introduce two answers copied *verbatim* from two children's slates, on which they had written at a school inspection, in reply to two most popular and simple questions in the Church Catechism. These children were two children of average intelligence, of about eleven years each, who did their arithmetic and reading tolerably well; who wrote something pretty legible, intelligible, and sensible, about an omnibus and about a steam-boat, and after the irksome (and what irksomeness it must have been!) the weary, the reiterated drilling of *four or five years*, half-an-hour a day, in day-school and Sunday-school, produced such answers as the following to the two questions—'What is thy duty towards God?' and 'What is thy duty towards thy neighbour?' The first answer is—'My duty toads God is to bleed in him to fering and to loaf withold your arts, withold my mine, withold my sold, and with my sernth to whirchp and to give thinks to put my old trash in him,—to call upon him,—to onner his old name and his world,—and to save him truly all the days of my life's end.' The second is—'My duty tords my Nabers to love him as thyself, and to do to all men as I wed thou shall do and to me—to love, onner, and suke my farther and mother—to onner and to bay the queen and all that are pet in a forty under her,—to smit myself to all my gooness, teaches, sportial pastures, and masters,—to oughten myslf lordly and every to all my betters—to hut no body by would nor deed, to be trew in jest in all my deelins,—to beer no malis nor ated in your arts,—to keep my ands from pecken and steel,—my turn from evil speak and lawing and slanders,—not to civet nor desar othermans good, but to lern labor trewly to git my own leaving, and to do my dooty in that state if life, and to each it his please God to call men.' "I will add another," says Mr. Brookfield, "less illiterate, but indicating precisely the same class of error—copied from the slate of an intelligent boy in a good school, under a very able master, in the parish of an active clergyman. It is in answer to the question—'What did your godfathers and godmothers then for you?' 'They did promis and veal three things in my name, first, that I should pernounce of the devel and all his walks, pumps, and valities of this wicked wold, and all the sinful larsts of the flesh, &c.' The reverend gentleman says, "My object in reciting these answers is not to *expose* the *amount* of ignorance that prevails in this branch of instruction, . . . but to *illustrate* a *kind* of ignorance which I assert to be *deplorably extensive*."

It will be observed that this unmeaning nonsense was not the production of unusually stupid children. They were, we are told, of average intelligence. They "did their arithmetic and reading tolerably well." They wrote "something pretty legible, intelligible, and sensible, about an omnibus and about a steamboat." And the above was the precious result of four or five years' drill in those higher subjects, which we are assured are the most important part of daily instruction. Surely there must be some reason for so strange a paradox. And we venture to affirm that it is found in the incompatibility of the higher spiritual work of education with the conditions of ordinary day-school instruction. What idea of the importance of truths thus desecrated are these poor children likely to retain in after life? We dare to say that if, as is most probable, they are now found amongst the non-worshipping population, it is in no small measure because of their early association of religion with unmeaning nonsense. We earnestly ask all interested in the religious welfare of the young, if they are prepared to go on supporting a system which thus gives stones for bread.

We must now explain what we meant above by saying that the conscience clause is practically inoperative, even according to the showing of denominationalists themselves. We are constantly assured by our opponents, that there is no religious difficulty; which being translated into plain English means—that parents are generally indifferent to the truth or falsehood of the doctrines taught to their children. We are sorry to believe that it is so; but those who have at heart the interests of religion ought to be the last to encourage such apathy. Parents do not like to place their children in an exceptional position; and thus they are tempted to allow the repetition of religious forms, which are untrue both to them and their children. Of the wisdom or justice of such a course, our readers must judge for themselves. For our own part, we are persuaded that the inevitable tendency is to empty religious professions of all meaning. Let our readers ponder the real significance of the following language in which one of Her Majesty's inspectors "gets over the religious difficulty in a canter."

In Kent, as in Yorkshire, there is no such thing as a religious difficulty, except in the imagination of those who have no practical acquaintance with the working of our national-school system, and who argue that there *is* a difficulty because there *ought to be* one. It is recorded that in Faversham schools (where the clergyman is only one of a numerous body of managers, and there are nearly 490 children of Dissenters, and about the same number of Church children) only about six or seven have been withdrawn from the general religious instruction combined with the catechism during the last twelve years, or about ·005 of a child per cent. per annum. There is no need to quote other statistics to the same effect, because I feel confident that I am stating what is now a matter of notoriety.—*Report* (1870) *of the Rev. C. F. Routledge on schools in Kent.*

We also feel confident that this gentleman's statement is quite within the mark. But what does it mean? That 490 children, having neither godfathers nor godmothers, were daily in the habit of reciting the most solemn vows made by those hypothetical personages on their behalf. The children of Unitarians and unbelievers went through the mockery of repeating creeds which were subjects of ridicule at home; and Baptist children received early lessons in hypocrisy, by professing themselves, in order to be in the fashion, recipients of a sacrament which they knew to be repudiated by their parents. It is in vain to throw the blame upon the apathy of parents. We maintain that in paying our rates and taxes for the support of an organised hypocrisy like this, we are doing more to deprive religion of all real meaning than all infidel lecturers together. The following extract from a report under the Duke of Newcastle's commission is to the same effect:—

I have been asked whether the poor show a preference for one system of education over another; whether they neglect the education of their children because of religious differences, and whether, in short, there is anything in the present schools which indisposes parents to send their children to school. I made the most diligent inquiry into these matters, and found no difference of opinion. Schoolmasters, clergymen of all denominations, city missionaries, all told me that the poor in selecting a school looked entirely to whether the school supplied good reading, writing, and arithmetic.

The following anecdote illustrates the popular feeling:—An Unitarian missionary met a friend of his one day, and in the course of conversation asked him where he sent his boy to school. "To the Church school," was the reply. "But how is that," said the missionary, "you don't agree with the Church?" "No," said the man, "I do not, but my boy gets on with his learning first-rate." "Yes," rejoined the other, "but still religious knowledge is important." "Well, now," said the father of the boy, "do you think if they put anything into my child's head during the day about religion which I did not approve that I could not shove it out at night?"—*Mr. Cumin's Report.*

Our fourth position, that under the present system we are compelled to pay for the propagation of mischievous error, hardly needs any support by quotations. Otherwise we might have added extracts from manuals of religious instruction published under the auspices of denominational authorities, and under our present system of concurrent endowment open to be taught at the public expense. But as "the Sight of Hell" and the Rev. F. A. Gace's now notorious catechism have been already quoted in our columns, we forbear, trusting that our readers have been already impressed with the danger to which they are exposed of being compelled to pay for the inculcation of doctrines more hateful and dangerous than the superstitions of Mohammed or Juggernaut.

Our space is exhausted, and we trust our task is accomplished. We have remarked on the patent facts which prove the utter ineffectiveness of the so-called religious teaching in day-schools. We have shown one cause for this in the mechanical deadness and wearisome dryness continually reported by clerical inspectors themselves. We have shown another cause in the disgraceful indifference with which even under the conscience-clause the religious opinions of parents are treated. We have referred to the pernicious superstitions which as ratepayers we may be compelled to support. And now we appeal to our readers to judge which is the really irreligious system?—that which subjects religion to the dangers above exposed, or that which, confining the State to its proper province of secular teaching, throws the responsibility for the propagation of religion on that voluntary devotion, to which as a matter of fact Christianity under Divine grace owes all its triumphs? In his report for 1870, the Rev. H. Smith observes most truly that—

The Bible is often the one book of the labouring man, and in rural districts at least there are few homes in which a copy of the Holy Scriptures is not to be found. And even if there is not much reading at home the child is almost sure to attend a Sunday-school, and to go either to church or chapel; and although it may be readily granted that the knowledge acquired in these ways is vague and scanty, yet at least the child will have obtained a familiarity with the subject of religion which he has of no other subject. In history, or geography, or grammar, every term, every name, every idea is new and strange. If he carries his new learning home, he will meet with neither help nor sympathy. Of verbs and pronouns, Magna Charta and the Pretender, the cottage inmates will probably know nothing; but let him tell what he has learned of the Parable of the Sower, or of the raising of Lazarus, and he will generally find some of his auditory able to follow him, if not to help him.

We fully agree with these words; but clerical inspectors themselves being judges, this popular familiarity with the Bible is not derived from, nor is it dependent upon, day-school instruction. It is the work of Sunday-schools, of Methodist chapels, of cottage meetings. And we believe it to be largely owing to irrepressible State meddling that this popular familiarity with the Bible is so much associated with popular indifference to religion. The day-school Bible drill, by its monotonous iteration for sixty years has neutralised the work of Sunday-schools, infected the working classes with contemptuous indifference, and confined religious worship mainly to that pharisaic class (socially speaking) which persecuted Christ when on earth. Let us try whether a more honest system, and a more courageous trust in the living power of truth, will not do something better for the coming generation.

Literature.

*CHRISTIANITY AND MODERN SCEPTICISM.**

We have received with pleasure these volumes, in which some of the most distinguished divines of England and America deal with the old subjects of national theology and Christian evidences. It has been for a long time increasingly evident that these subjects were calling for new consideration in the light of the discoveries and speculations of modern science; and it will be to many of our readers reassuring to know that in the opinion of candid and learned Christian theologians, the basis of belief remains firm and unshaken as ever. No one who is acquainted with the more intelligent representatives of religious thought will think them at all indisposed to give a fair hearing to the arguments which many scientific students regard as adverse to theological belief, or unready to estimate them at their proper value. Both intellectually and morally, most of the writers in these volumes show themselves quite worthy of a hearing on these subjects. Intellectually, because the bearing of scientific discovery on Christian faith is not a question of pure science, but of philosophy reasoning on scientific generalisations; and theology, history, and literature, are equally valuable with science to train the mind to philosophic reasoning. Morally, because the volumes themselves bespeak a candour, a sobriety, and a freedom from polemical heat and dogmatic prejudice which are worthy of all praise. Dr. Stoughton begins his lecture on "the nature and value of the miraculous testi-"mony to Christianity" with a reference to Christ's treatment of the scepticism of Thomas, and an acknowledgment that "the subject has "sometimes been so handled as to drive the "unbeliever into deeper unbelieving"; and Dr. Rigg claims as one of two qualifications for treating the subject of "Pantheism" that "he "has some knowledge of the difficulties of "thought and belief which may lead honest "men to become Pantheists; that he under-"stands the manner of thought of one who has "become entangled in the mazy coil of "Pantheistic reasonings; at all events, that "he knows that honest searchers after truth "*may* reluctantly become intellectually Pan-"theists, while yet their heart longs to retain "faith and worship towards a personal God." "Many Pantheists," he says again, "have "been and are virtuous, even noble men; "some, I am prepared to believe, may even, in "a certain sense, be religious men." Dr. Woolsey, of Yale College, looks to science to furnish ultimately a "true cosmogony," and write the "history of change in species." And Dr. Fisher, of New Haven, concludes his lecture on "Rationalism" with some wise admonitions to the theologian:—

"The theologian must not set his face against new truth in his own branch. Revelation is complete, but not our understanding of it. . . The effect of historical, philological, and scientific study is to bring out in bolder relief the human element in the sacred Scriptures. It is more and more felt that 'we have this treasure in earthen vessels.' . . . . . A good way to make infidels of sharp-sighted and thoughtful men, is to identify the truth of the Gospel with untenable formulas respecting the Scriptures; to make, for example, Christianity stand or fall with the exactness of a genealogical table. Richard Baxter felt this, even in his day. Never was there a louder call for the utmost candour and fairness in dealing with the difficulties and objections of inquiring minds, whose perplexities find little relief in much of the current and traditional teaching. Where there is no settled hostility to the Christian faith, an irenical, conciliatory spirit on the part of its defenders is eminently called for. 'Prove all things, hold fast that which is good,' is the motto for the times. It was a Church father—Tertullian, I believe—who said that it was tradition that nailed Christ to the Cross."

In relation to these two series of lectures it must not be supposed either that there is any offensive assumption of patronising scientific sceptics as if they were sincere men, indeed, but crude in judgment, and with opinions as yet only half formed; or, on the other hand, that there is weakness or hesitancy in the arguments advanced. For the most part, the lecturers seem to say to scientific sceptics, "We have considered the problems "you have proposed to us; we have weighed "your arguments, and sought to appreciate "your position: but we see no reason for "abandoning our faith; our reasons for retain-"ing it are here." It is this which constitutes the value of these volumes. They contain no new arguments; for neither Christian apologetics nor scepticism is concerned with new problems. It is only the illustrations that are peculiar to this age. The fundamental questions of Christian evidence are as old as Christianity; the fundamental questions of theology are as old as philosophic thought.

Three of the lectures of the Christian Evidence Society were reviewed in the *Nonconformist* at the time of their delivery. Such of them as deal with the historical evidences of Christianity will be noticed by us in another paper, when we will also review the "Boston Lectures of 1871: A "Treatment of Questions in Biblical Criticism." It is the *a priori* credibility of Christianity at which we purpose now to glance; whether a professedly supernatural history has or has not, in the light of modern science, to be ruled out of court.

The lecture by Dr. Rigg on "Pantheism" is of special importance in relation to this question; for on the personality of God prayer and providence, miracle and revelation, depend. However modern science may have exalted and rendered venerable the idea of law, the personal action of men is, in fact, no more fettered by the physical order of the universe than of old. Nor is it true that the perception of law ruling everywhere in the universe is the same thing as the perception of universal necessity. Whewell's statement that science reveals contingency as well as necessity in nature, is receiving abundant illustration. The indefinite variability of species is the great fact which Mr. Darwin's investigations have established; and there is room here, not only for "natural selection," but for personal action as well. Law may be conceived of, not as fettering human action, but as prescribing its methods; it is not an iron chain, but rather a flexible order. Speaking of the doctrine of a discretionary Providence, Dr. Peabody says:—

"It is maintained that the general laws which manifestly govern outward nature leave no room for the action of Divine Providence in behalf of individuals. All that needs to be said here is, that the omnipotent God may do, under the reign of law, what man is constantly doing confessedly under the reign of law. I exercise a discretionary providence within a limited scope. I own a field, I will suppose. I may make that field an orchard, a desert, or a wilderness. I am possessed of wealth. I may send with it comfort and joy through a score of else wretched homes; or by my penuriousness, I may make my own home cheerless and desolate. There is here no infraction of general laws; but I insert my own will so as to make these laws do my own bidding. I do not stop or overturn the chariot; but I take the reins, and the wheels move as I would have them move. Can God's power be less than man's? On the other hand, may not man's action upon nature under law interpret God's action upon nature under the laws which he has made supreme, to which he no more transcends than he suffers man to violate them?"

Dr. Rigg again points out that the doctrine of "natural selection" is intelligible if the idea of personal action is brought in; and that Mr. Darwin is unable to keep the personal idea out.

"It may be metaphorically said," writes Mr. Darwin, "that natural selection is daily and hourly scrutinising throughout the world every variation, even the slightest; rejecting that which is bad, preserving and adding up that which is good, intently and necessarily working wherever and whenever opportunity offers at the improvement of every organic being." "It may be metaphorically said," are Mr. Darwin's words, but in fact he is using, not a metaphor, but a personification. The distinction Mr. Darwin does not see. He repeatedly speaks of his personifications as metaphors. But the distinction, notwithstanding, is most important. By personifying natural selection, Mr. Darwin makes it appear to be a cause, attributes to it a real power, nay, wisdom and Providence, as well as power. He speaks in one place of "Nature's power of selection," contrasting this with the "powers of artificial selection exercised by feeble man," by which, however, man can do so much; and arguing that "Nature's power of selection" must be incomparably greater, and competent to produce incomparably superior effects in respect of "the beauty and infinite complexity of the co-adaptations between all organic beings, one with another, and with their physical conditions of life." Language of a similar sort he very frequently uses.

Dr. Rigg goes on to speak of development as involving a plan and fulfilling an idea. To the ordinary mind, development on any other hypothesis would be inconceivable; though possibly some scientific teachers might refuse to grant this. It is, however, sufficiently remarkable that students of nature should be unable to do without conceptions and words that are essentially Theistic. Personality is a fact in the development of the universe; and this personality henceforth remains the ultimate of thought, the interpretative idea of the universe. This is indeed the argument of Paul against the polytheism of Athens, and it is equally valid against Pantheism. "Forasmuch as *we* are "the offspring of God, we ought not to think "that the Godhead is like unto gold or silver." Modern Pantheism has borrowed philosophical as well as ethical ideas from Christianity; and it fails to answer the test of a "working hypothesis," because its own concepts and terminology are insufficient to describe the facts.

When once the personality of God is apprehended, Christianity appears no longer absolutely incredible; its admission is merely a matter of historical and moral evidence. Not only does the physical impossibility of miracles disappear; to the power of the Supreme, we add the idea of sympathy, and miracles will seem reasonable if there is sufficient cause for there being wrought; we add the idea of the Divine wisdom, and God will be seen able to act in His world for special ends without overturning the order of the Universe.

We have, however, no standard of credibility; what to one man or to one age may seem probable, another man or another age may find unable to tolerate. The inconceivable is often treated as the impossible; whereas conceivability is not even a measure of probability. Difficulty of belief may result from inability to imagine; for we believe readily not only because we see the proof of the thing, but also because we mentally view the thing itself distinctly and fully. All evidence comes, perhaps, ultimately to be a question of congruity; that which is "like," as Whateley says, is "likely"—but with what must a thing be congruous for us to believe it? Plainly, it must be congruous with our conceptions; it is not enough for our belief that it be in accordance with facts; unless we can find a place for it in our minds where it may rank together with some of our previous beliefs, we shall not be able to accept it. It is here, and not in any of the actual discoveries of modern science, that the modern difficulties in believing lie. The old faith is not contradicted by the new facts, but devotion to physical science has so moulded men's habits of thinking and influenced their methods, that they find themselves inapt at using the methods of ethical and religious philosophy. Devotion to one class of subjects is always likely to produce a subtle intolerance of which the man himself may be unconscious, but which hinders his acceptance of truths of another class. Dr. Stoughton quotes as follows: "The enlarged critical and inductive study of "the natural world cannot but tend powerfully "to evince the inconceivableness of imagined "interruptions of natural order, or supposed "suspensions of the laws of matter, and of "that vast series of dependent causation which "constitutes the legitimate field for the inves-"tigation of science, whose constancy is the "sole warrant for its generalisation." That is to say, the constant study of the "vast series "of dependent causation" has unfitted the mind for the conception of immediate causation. An inability to conceive "natural order" and "laws of matter" and a "vast series of depen-"dent causation" belonged to the earlier ages, when the imagination was dominated by the idea of personal activities, and science has had to fight her way against it. These are the *idola* from which sound thinkers have to seek to be delivered. Things may seem incongruous with physical science which come not within the domains of physical science; just as things which belong not to theology may seem incongruous with theology. But neither class of things may be incongruous with the whole range of human thought and interest. One of the best lectures in either of the books we are noticing is that by Dr. Woolsey on "the "Equilibrium between Physical and Moral "Truth" which treats of this subject. The former relations between these two branches of study have been reversed and their equilibrium disturbed, and hence the scepticism and the confusion of modern thought.

Dr. Stoughton's lecture also keeps in view the subjective element in Christian evidences. He dwells especially on those features in the miracles of Christ by which their fitness for a place in the Divine revelation and their harmony with the character of Christ are brought out. He grants that a miracle would not have the evidential value to us which it had when Christ wrought His. But he points out too that there is a difference between the present testimony of a miracle were it wrought, and the present testimony of the record that miracles were wrought. Miracles could not now be used as credentials of Christ, but those that were wrought "are not less true for being old. "They are as good witnesses now as they were "eighteen centuries ago."

We are glad to see the presentation of the Christian evidences, made as they are in these two volumes, a part of the great work of Christian persuasion. Nothing is gained by a cold intellectual discussion of this theme. It is the *person*, and not simply the *thinker*, who has to be won to Christ; and it seems to have been made impossible to demonstrate the truth of the Gospel intellectually only, lest the Gospel should be only intellectually held. In prior habits of thought; in the relative importance

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* *Modern Scepticism.* A Course of Lectures delivered at the request of the Christian Evidence Society, with an Explanatory Paper by the Right Reverend C. J. Ellicott, D.D., Lord Bishop of Gloucester and Bristol. (London: Hodder and Stoughton.)

Boston Lectures, 1870. *Christianity and Scepticism; comprising a Treatment of Questions in Philosophical Criticism.* (London: Hodder and Stoughton.)

men are wont to attach to the calculating and the affectional in themselves; in their ability or inability to perceive immediately moral and spiritual realities; in all the self-culture that has gone before the weighing of Christian evidences, lies very largely the result of their consideration. In every age men have found, and will find, a way to reconcile their religious faith with their scientific knowledge; no results of modern discovery have barred up the way to the Christ of God. In every age they have been, and will be, beset with doubts, fears, or hopes that each new discovery may injure faith; no arguments have ever yet been invented to block the way to materialism and despair. In the conflict of reasons and of choice thus presented to a man lies the essence of religion as personal culture. We agree with Dr. Woolsey that the power of Christianity lies in the serious appeal it makes to the whole man:—

"If Theism were in question, if its interests were at stake, I should tremble in view of the decision of the human mind; but, strange as it may seem to some, Christianity is stronger than Theism, for the very reason that it affirms more and touches man's life more closely, and penetrates farther into the soul. Theism as a religion, and as a source of motive power, has no life or strength; but Christianity, we believe, through its permanent and real energy, will direct the lives of men in the coming ages, when the sciences of nature shall have travelled out of sight of their present boundaries."

THE DOCTRINE OF THE ATONEMENT.*

The first of these volumes is the second edition of a book already noticed in the *Nonconformist*. We repeat what was then said, that the idea of the book is most valuable, but that that idea has not been fulfilled. To gather Christ's sayings on this subject into one view, and deduce from them His own conception of His work, must be indeed to help very largely to a right apprehension of the doctrine; but the work requires, not indeed a mind unacquainted with the history of Christian polemics, and without definite theological convictions, but it does require a judgment free from the disturbing influence of a preconceived notion of what is to be found in the sayings investigated. Such a judgment, it seems to us, Professor Smeaton is quite destitute of. One has only to read the sectional titles of Chapter II., "The Postulates or Presuppositions of the "Doctrine of the Atonement," to see that. In these postulates is involved the whole question.

Dr. Smeaton has been led in his second work, not simply we think by literary considerations, but even more, because his purpose is, perhaps unconsciously to himself, dogmatical exposition not "grammatico-historical interpretation," to give up the method of studying the passages as they occur in the Apostle's writings, and instead to digest them under a variety of topics. Such "digestion," as the reader might suppose, issues in making the Apostles teach the theology of the Free Church of Scotland. Dr. Smeaton has many claims on the regard of his readers. There is a calmness, an earnestness about his writing very becoming on such a theme. He is evidently superior to controversial trickery or conscious unfairness. So far as these qualities are concerned, we say "happy the party that has such an expounder." But of his exegetical qualities we cannot speak so highly. The mode in which he treats Christ's words to Mary of Bethany, "She did "it for my burial," starting with saying, "She "seems to have received instruction from Him "on the subject of His death," and then going on to affirm that "this is almost a proof of His "having given further statements on His death "than are narrated in the gospels," is not what we might expect from a professor of exegetical theology. For he has not adduced any argument for his statement; he has only talked a little while about it. In the exposition of Rom. iii. 24—26, a "grammatico-historical" interpreter might have pointed out that, in fact, Paul uses a word not identical with that commonly used by him to signify "remission," even if the dogmatic theologian insisted on rendering it "remission." We do not think it, again, critically accurate to render Paul's, "I determined not to know anything," as "I determined to know nothing." Readers will find in Dr. Smeaton an intelligent, dignified Calvinistic divine; the induction of the doctrine of atonement from the words of Christ and the apostles he has not, however, furnished.

* *The Doctrine of the Atonement as Taught by Christ Himself; or, the Sayings of Jesus Exegetically Expounded and Classified.* By the Rev. GEORGE SMEATON, D.D., Professor of Exegetical Theology, New College, Edinburgh. Second Edition. (Edinburgh: T. and T. Clark.)

The Doctrine of the Atonement as Taught by the Apostles; or, the Sayings of the Apostles Exegetically Expounded. With Historical Appendix. By the Rev. GEORGE SMEATON, D.D., &c. (Edinburgh: T. and T. Clark.)

BRIEF NOTICES.

We have received the second volume of *Dr. Hodge's Systematic Theology.* (London: Nelson and Sons.) Of the first volume we spoke in terms of warm commendation only a few weeks ago. The second volume fully bears out the promise of the first. It is as clear, as vigorous, as comprehensive. And as it treats of anthropology and soteriology—discussing, among kindred topics, the nature and fall of man, and the person and work of Christ—it will probably approve itself to even a larger body of readers than the previous volume.

The Four Gospels Arranged in the Form of a Harmony. By the Rev. J. M. FULLER, M.A. (Christian Knowledge Society.) We have seen many Gospel Harmonies, but none adapted to popular use to compare with that now before us. The arrangement is, as far as can be ascertained, chronological; the different records, when they relate to the same event, being arranged in parallel columns under a topical heading. Where the correspondence of the Evangelists does not admit of this arrangement, the fullest account is given across the page, and a reference is made to the corresponding passages in the other narratives. Four very useful maps accompany the text, illustrating the course of Our Lord's journeys. The advantage of having a compilation of this kind is that it greatly facilitates and almost induces an analytical study of the Gospel narratives, while it makes the special characteristics of the various writers more obvious.

Biblical Commentary on the Psalms. By FRANZ DELITZSCH, D.D. Translated by Rev. FRANCIS BOLTON, B.A. Vol. III. (Edinburgh: T. and T. Clark.) We marked our high appreciation of this fine commentary by a review of some length when Vols. I. and II. appeared. We have only now to add that the third volume worthily closes it. Delitzsch combines erudition with spiritual insight to an unusual and remarkable degree. Nowhere, perhaps, does his singular power find such full scope as in his work on Job, but in this exposition of the Psalms it finds sufficient scope to maintain him in the first rank of Biblical commentators. No student of the Hebrew Scriptures can afford to be without it. The one point in this volume we have to touch with regret is that, on grounds so inadequate or so inadequately stated, he should have adopted Gesenius's theory of "the Songs of Degrees." That "the goings "up" of these psalms should be the steps by which they move onward to climaxes, or should be in any way connected with the technicalities of poetic structure, appear to us a forced and untenable hypothesis.

History and Revelation. By JAMES H. BRAUND. (London: Seeley, Jackson, and Halliday. Vols. I. and II.) This is another of those elaborate and wasteful expenditures of human energy and ingenuity which the student of theological literature has so often to lament. It makes one sigh to think that it is, as the author assures us, the result of "years of close application," to so much better purpose might the years and the application have been bestowed. For these two large and handsome volumes are a laborious attempt to extract historical "correspondences" from Gibbon, Mosheim, D'Aubigné, and other eminent historians to the predictions of the Apocalypse. What the ghost of Gibbon would think of being ranked with Mosheim and D'Aubigné and other *eminent* historians of that class, we cannot pause to inquire; but no competent reader will fail to draw an unfavourable conclusion from finding the two latter ranked as grave historical authorities. With the help of Elliott's "Horæ Apocalypticæ," our author, though gravely rebuking his master's attempt to predict the future, finds a chronological fulfilment of the seven "seals" and the six "trumpets" in the history of the first sixteen or seventeen centuries of the Christian era, *i.e.*, from A.D. 98 to A.D. 1685. The "signs" and the "vials" are reserved for future volumes: and if they are to be expounded in the amplitude which Mr. Braund allows himself as he approaches his own time, we shudder to think of the fate to which future reviewers are doomed. He expends more than 600 pages on the sixth "trumpet"; and taking that fact as the basis of his calculation, the reader may form some conception of "whereunto this thing will "grow." It would be useless on our part were we to describe at length the interpretations which the author puts on historical facts in order to draw them into correspondence with the predictions of the Apocalypse, or to correct in detail the innumerable blunders into which he falls. We question, we reject, his whole theory. In our judgment the Apocalypse is not a chronological prediction of events, but a description of principles, their rise, their conflicts, their issues; it has not one but many and constant fulfilments. In these columns we can neither argue our own theory, nor refute his. We can only express our conviction that his whole hypothesis is a mistaken one, and inform our readers that there is nothing in his style of working it out to lead them to prefer his work to that of other disciples of the same school.

The Sunday-school Teacher for 1871 is likely to prove a valuable manual to those for whom it was intended. The exhibition of Bible truth, of course, has been the main thing, but it is astonishing how something of everything finds its place here. And this is as it should be; for, as is said in the preface—"An educated Sunday-school teacher should know much of something "and something of many things." Even should he do so, the "Teacher" will still be of service in helping him to arrange and digest.—*The Bible-class and Youth's Magazine* (Sunday-school Union) is meant for Sunday scholars, and is wisely made lighter and more miscellaneous in its character. But it is very well done, the informational and the lighter reading being skilfully blended. The illustrations, we almost think, might be better.—*The Child's First Book of Geography*, by the Rev. C. A. JOHNS, B.A. (Bell and Daldy), is calculated to be a very useful book; the more so as it describes particularly, though simply, the geographical features of our own country, in which, of course, leading towns are described; London and the Thames forming a most interesting couple of chapters. Its utility is enhanced by the list of "examination questions" at the end.—Professor Thorold Rogers aims at doing the same for boys and girls in *Social Economy* (Cassell) as Mr. Johns does in geography. In a series of simple, easy lessons he tells about work and wages, profits, rents, prices, partnerships, money, taxes, charity, crime, punishment, emigration, and so on, going pretty well the whole round of social economy in an easy and interesting way. Had Professor Rogers added a series of "examination questions" at the end, as Mr. Johns has done, the book would have been all the more perfect and practically useful. Even yet, we think, this might be done with benefit. The book is worth the pains, as there can be small doubt Professor Roger's words will be often realised, that when a young person has "read "through the whole, he will have got some insight into "the laws which regulate social life."

The Culture of Pleasure, by the author of the "Mirage "of Life" (Nisbet), is a very pleasant book, the teachings, always of a wholesome religious character, being well wrapt up in anecdote and instance. The author has been careful in the keeping of a common-place book, and has found the advantage of it in the writing of this work. The scope of the book is clearly intimated in this sentence from the preface:—"In addition to a "popular outline of the sources of human enjoyment, "the author has added a running comment on the "relations of religion to pleasure, which will, he trusts, "show the reader more clearly than he has appre-"hended it before, the truth that the framer of the "natural law of pleasure is the same gracious Being, "who tells us in the Revelation that he has given us "'all things richly to enjoy.'"—*Heavenly Laws for Earthly Homes*, by EDWARD DENNETT (Elliot Stock) is a work somewhat similar, but more strictly limited to a line of subject. It discusses the various relative domestic duties in an earnest and practical way, and may be found useful and helpful in many a household. The book is not pretentious, and fulfils almost all that it promises. Mr. Dennett, however, would by many be thought over-puritanic in so resolutely condemning dancing, and ranking it with billiards and gambling.—*Starting in Life* (Elliot Stock) is a series of "familiar "talks" designed to illustrate the advantage of the simpler virtues in relation to success in life. Mr. Clifford writes freely and vigorously, and his little book cannot fail to have a good effect wherever it is read, for it aims well and is carefully executed.—*The Early History of the Independent Church, Rothwell* (Marlborough) is useful as giving a faithful account of the trials to which some of the early pastors of that Church were exposed. One of them, Mr. Browning, was imprisoned in Northampton Gaol for preaching the Gospel. A letter of his written from prison is given here, and is very touching. Mr. Davis, who was pastor some years later, was also grievously persecuted in the sorrowful year 1691. The history of separate Churches are of great value when they commemorate lives like these. In *Establishments and Voluntaryism Contrasted*, by the Rev. J. M. MAYERS, M.A. (Seeley), we have wondrously inconsequent arguments, one-sided readings of history, and, what is most mournful of all, a complete inability to assume for a moment the standpoint of Nonconformists. What can be thought of a writer who offends the feelings of those he argues with in the very outset by declaring that "*those who have no religion in themselves*, can hardly be "brought to see and understand the imperative duty "of a Christian Government to uphold religion in the "land," and who conjures up the old falsehood that Mr. Miall wishes to divert to secular purposes the *private* endowments of the English Church. Mr. Mayers before he writes again should try to understand in some degree what Nonconformists really strive for, and should earnestly endeavour to estimate the real value of the sufferings of Nonconformists for their cause since the time of Elizabeth. As to the Church of England, *qua* Church, Mr. Miall is perhaps quite as friendly to her as Mr. Mayers; but when Mr. Mayers talks about her "hoary head being a crown of glory," and describes her as a Church eminent for her "work "of faith and labour of love," it is open to us to ask whether the farce of *congé d'elire* is a gem in the said crown, and whether scandalous sales of the cure of souls, and starving curates, and a neglected peasantry, are additional tokens of this "work of faith and labour of "love." But these evils mostly appertain to her as a State-Church, and perhaps those are the truest friends of the Anglican Church who wish to deliver her from these things to which Mr. Mayers, in blind devotion, apparently desires to cleave fast.

AT THE LAMBETH BATHS.

Saturday night is always a busy time in the New Cut. Crowded as that thoroughfare is on ordinary week-evenings, on Saturday nights it is almost impassable. Numerous groups of people block up the narrow pavement, gazing at the tempting stocks of cheap tradesmen. Last Saturday, not without difficulty, we reached the entrance to the Lambeth Baths, which reminded us of the approach to a cheap soup-kitchen. In the open space before the gate were a number of ragged, hungry-looking children, who gazed wistfully at us as we passed in, for they could hear the clatter of tea-cups, and inhale the fragrant odours of the tea-urns. On entering, a novel spectacle met our eyes. In a large oblong pit (forming, when filled with water, an enormous swimming-bath) were several hundreds of men, women, and children seen sitting at a series of long tables. There was a remarkable contrast between the crowd within and the crowd without. There were no grim, unshaven countenances here, no ragged coats or tattered shawls, no scowling features, no foul words or drunken curses. Yet these were plentiful enough outside. It was impossible to move a step down the New Cut without hearing an obscene jest or a savage imprecation—without meeting sights that make one wonder whether civilisation is more than a mere name. The people who had flocked to the Lambeth Baths tea-meeting belonged to the same class as those who lounged idly up and down the New Cut, or loafed in front of the gaudy public-houses so numerous in that thoroughfare. How great the difference between them! To the crowd without existence apparently seemed a purely mechanical affair; the crowd within were learning to live for the future as well as the present. The tea-drinking being over, the tables and apparatus disappeared with marvellous rapidity, and the last meeting of the season commenced.

At a rough calculation there must have been between two and three thousand persons present after the meeting had fairly commenced. Not more than half of these could obtain sitting accommodation, the others were compelled to stand. Yet there were manifested no signs of impatience, thanks to the tact of the Rev. G. M. Murphy, who seems to have acquired a wonderful control over the crowds who have learned to regard the huge, unsightly building in the New Cut as a kind of social Mecca. Under his guidance the interval preceding the arrival of the chairman, Sir J. C. Lawrence, M.P., was utilised by singing with great heartiness, if not perfect harmony, several popular tunes. Occasionally there was a touch of pathos in the strain, especially when such lines as the following are sung:—

> Sweet thoughts can never die,
> Though, like the flowers,
> Their brightest hues may fly
> In wintry hours.
> But when the gentle dew
> Gives them their charms anew,
> With many an added hue,
> They bloom again.

How unlike such sentiments as these to those sung in the music-halls and yelled in the public-houses by the admirers of the Champagne Charley school of ballad poetry! Yet there was a time, perhaps, when with most of those present the flimsiest rubbish ever chanted by a comic singer would have found more favour than the really inspiring songs with which they had since learned to cheer themselves. But all this time the place was becoming filled. It was crowded with workers in the cause of temperance and social reform, men whose names the world seldom hears, but whose labours are beginning to bear substantial fruit, even in the midst of one of the most unpromising districts of the metropolis. On the arrival of the chairman there was a loud shout of welcome, which was renewed as he took the chair, but when the Rev. J. Marchant began offering prayer, the silence was profound. Mr. Murphy has achieved a great social triumph. Nowhere else could such an orderly assemblage be found. Recruited from the lowest strata of society, the vast crowd required no policeman to hold it in check. The upraised finger of Mr. Murphy was obeyed more effectually than if he had a whole posse of policemen at his back. Surely here is something worthy the attention of the legislative powers that be.

The object of the gathering was to celebrate the close of the tenth series of Lambeth Baths meetings, which have now become one of the great social institutions of South London. We give a summary of the report read by Mr. Murphy, relative to the work of the winter season:—

One hundred and seventeen meetings have been held, exclusive of the sittings of the art and science class, which have held on steadily every week, doing their good and important work. The aggregate attendance has been 118,000, or an average of nearly 1,000 persons, chiefly men, for every meeting. A very large quantity of pure literature has been sold and widely distributed, while many thousand tracts have been freely given away. The temperance pledge has been signed by hundreds of persons, and very many homes are happier, and not a few hearts are purer for the meetings. The meetings have been held almost nightly. On Mondays there were vocal and other entertainments of an interesting character, the Tuesday evenings being specially devoted to religion and science. The scientific lectures were delivered by Dr. Carpenter, F.R.S., Registrar of the London University, and were upon "Deep Sea Soundings," and "Instinct and Reason." Professor Ramsay, F.R.S., of the Royal School of Mines, lectured on the "Connection of the Geology of Britain with its Physical Geography," the "Geological Origin of British Lakes," and "British River Courses." These lectures, to which a small fee was charged for admission, were well appreciated by highly intelligent audiences of mechanics and others. The committee were indebted to the Gilchrist Educational Trust for these interesting addresses. The Wednesday evenings have been chiefly occupied by the Christian Instruction Society, the United Kingdom Alliance, and the Good Templars, who have held some deeply interesting and useful meetings. There have also been lectures, discussions, band of hope entertainments, catch concerts, and public meetings; one of the latter held under the auspices of the Metropolitan Free Bridges Association, has led to the serious consideration, in many quarters, of the anomaly of "Toll Bridges," such as Waterloo Bridge, in the heart of the metropolis. The Thursday evenings are devoted to meetings under the auspices of the National Temperance League, while the Friday night gatherings were of a somewhat miscellaneous character, comprising readings, handbell ringing, Good Templar demonstrations, panoramas, Rechabitism, lectures, musical entertainments, and public meetings in reference to the new social movements, the over-working of railway servants, and on "the coming session." The last has resulted in the general approval of Mr. Gladstone's Ministry, but urged the abrogation of Clause 35 of the Elementary Education Act, and resistance to the utmost to the demands of the Roman Catholic priests for an Irish denominational educational Establishment. Two Sunday afternoon meetings of a somewhat important character were held—one by the men of Messrs. Maudslay's firm, to facilitate matters as to a friendly arrangement in reference to the adoption of the nine hours movement, which was happily quite successful; and the other for the somewhat difficult task of forming a General Labours' Society; the movement has been inaugurated, and it is hoped may ultimately help the healthful interests of the masters and men in every direction. As to the Saturday-evening newspaper readings, singing, &c., they have been, if possible, more thoroughly a success than on previous occasions; the readers, performers, and others, belonging principally to the working classes. Then on Sunday mornings there have been special religious services, which attracted large numbers of hearers. But we have quoted enough.

After this epitome, which speaks for itself, it is not necessary to repeat the addresses of the chairman, Mr. William McArthur, M.P., the Rev. G. W. McCree, the Rev. Newman Hall, and other speakers on this occasion. The work of Mr. Murphy and his active fellow-labourers speaks for itself.

But why should we not have similar organisations in other parts of the metropolis? Why should the labouring classes of Lambeth be more favoured than others of their order. What Mr. Murphy has done in the New Cut can be done elsewhere. We only want the men to organise and carry it on. Such labours as these are worth a host of Parliamentary addresses and philosophical theories. While our sages are racking their brains in the hope of discovering some wonderful scheme for making men wiser, better, and more noble in their aspirations, a few comparatively unknown workers—men whose names are not mentioned in Hansard, whose titles are not recorded in Debrett—have actually solved the problem; have found that by the unwearying exercise of love, kindness, and self-denial they can transform the savage into a man, and change the miserable hovel into a home. If those interested in the cause of social progress would make themselves acquainted with the character of the Lambeth experiments, they might certainly learn a useful lesson from it.

Miscellaneous.

KIDNAPPING IN THE SOUTH SEAS.—The bill for the prevention and punishment of criminal outrages upon natives of the islands in the Pacific Ocean, brought in by Mr. Knatchbull-Hugessen and Mr. Forster, empowers colonial courts to try and punish British subjects for kidnapping natives of the above islands; to issue commissions for the examination of witnesses; to authorise commanders of Her Majesty's ships to obtain the attendance of native witnesses, and to convey them from and reconvey them to the islands in which they live, and to remunerate such witnesses. Certain British officials in any of Her Majesty's possessions are authorised to seize suspected ships, and British Vice-Admiralty Courts are to have full power and authority to try the charges upon which such vessels have been seized, and condemn the vessel and cargo as forfeited to Her Majesty, or to order them to be restored with or without costs or damages.

UNIVERSITY COLLEGE, LONDON.—At the annual general meeting of the members of the college, on the 28th ult., the Right Hon. Lord Belper, president, in the chair, his lordship was re-elected president of the college; the Right Hon. the Earl of Kimberley was elected vice-president; Sir F. H. Goldsmid, Bart, M.P., was re-elected treasurer; Mr. W. D. Christie, M.A., C.B., the Hon. George Denman, M.P., Mr. John Hodgkin, and the Right Hon. Sir Edward Ryan, M.A., were re-elected, and Mr. Augustus W. Franks, M.A., Mr. Arthur Grote, and Francis Marcet, F.R.S., were elected members of the Council; Mr. Joseph Prestwich, F.R.S., was elected an auditor; and the following eight gentlemen were admitted as Fellows of the College:—1. Graduates in Arts and Laws—Mr. Edward Henry Busk, M.A., LL.B.; Mr. James Fison, B.A.; Mr. Thomas Olver Harding, B.A., B.Sc.; and Mr. John William Lord, B.A. 2. Graduates in Medicine and Science—Mr. Tempest Anderson, M.B., B.S., B.Sc.; William Richard Gowers, M.D.; Frederick Barham Nunneley, M.D., B.S.; and Frederick Thomas Roberts, M.D., B.Sc. A unanimous vote of thanks to the chairman terminated the proceedings.

GALLERY OF ILLUSTRATION.—This popular place of amusement, under the auspices of Mr. and Mrs. German Reed, continues to offer great attractions. "King Christmas," which has had so long and successful a run, is now withdrawn, and will be missed by the juveniles. Mr. Corney Grain's "Home for the Holidays," a humorous song after the style of the celebrated Mr. Parry, still holds its ground, and is followed by "Charity begins at Home," a lively operetta, with pretty music and sparkling dialogue, and amusing situations. This "musical proverb," as it is called, brings out the full strength of the clever members of the company. Mrs. German Reed exhibits her usual skill and address as a fisherwoman and a charity girl; Miss Fanny Holland is a village beauty; Mr. Arthur Cecil, enacts a photographer and school commissioner; Mr. Alfred Reed (son of Mr. and Mrs. German), a charity boy; and Mr. Corney Grain, a pompous beadle. The piece is full of fun, life, and eccentricities of character, and well sustains the high reputation of the Gallery of Illustration. A new entertainment written by F. C. Burnand, and the music composed by James L. Molloy, entitled "My Aunt's Secret," will next week be produced by Mr. and Mrs. German Reed.

MR. EDWARD BAINES, M.P., AND HIS CONSTITUENTS.—A deputation, appointed by the Leeds Liberal Association and the Leeds branch of the Education League, has had an interview this week with Mr. Edward Baines, for the purpose of pointing out to him that the views held by the Liberals of Leeds generally on the education question are opposed to those which he maintains. The deputation, which comprised Mr. T. R. Clarke (President of the Liberal Association), the Rev. W. Holland (Wesleyan minister), and others, explained to the hon. member their firmly-held opinions in favour of united secular and separate religious instruction, and the complete and entire withdrawal of the State from all connection with sectarian education. It was, moreover, pointed out to Mr. Baines that Leeds Liberals could not again vote for him as a member of Parliament unless he was prepared to vote for the amendment of the Education Act in accordance with the Nonconformist view of it. Mr. Baines, during the course of a two hours' conversation with the deputation, expressed his regret that he could not see eye to eye with his Liberal constituents on the education question. He admitted that he now approved of much that the League advocated; and in regard to the 25th clause of the Act, though he was prepared to modify it, he would not vote for its entire abolition. He never could nor would agree to the exclusion of religious teaching from State-aided schools. The hon. member further expressed his cognisance of the fact that his views were not the views of Nonconformists generally; and for this and other reasons, it was his intention to retire from the representation of the borough when the present Parliament was at an end.—*Leeds Express.*

Poetry.

GOD SAVE THE QUEEN!

Yes, "God save the Queen!" ay, and well may we say it,
Ungrudgingly, lovingly, long may it start,
Not alone from our lips, when we shout or we pray it,
But shouted, or sung, or said, straight from the heart.
She reigns for her people—no fav'rite, no party,
Between her and them has there ever been seen;
'Tis my love for the people that makes me so hearty
Whenever I cry, as now, "God save the Queen!"

Look abroad through the world—see, wherever your sight still
From country to country sets eyes on a throne,
'Tis the same reign of bayonets, defying all rights still;
'Tis a rule that is kept up by terror alone;
Then, at home, looking round, here what still are we seeing?
What is seen, and long may it by all eyes be seen—
A nation its limbs from their old shackles freeing,
Uncheck'd to its glad cry of "God save the Queen!"

She, than all the despots around her far wiser,
Is rightly contented ourselves we should rule;
Unlike those crowned tyrants, who doubtless despise her,
She wants not our will to her own still to school;
In fact, she don't need it—the two are one only;
Her wishes and ours but the same still have been;
So who wonders, among us, he'd find himself lonely
Who would not cry with us all, "God save the Queen!"

As a ruler we prize, as a woman we love her;
Temptations beset most the souls born so high;
But though she knows no rule but God's is above her,
When did she obedience to that rule deny?
A daughter—her parents but knew her to bless her;
A wife—what a model to all wives she's been!
A mother—O well may her children caress her,
And well may we, with them pray, "God save the Queen!"

Yes, long may she live—God for our sake preserve her;
No better can rule when she passes from earth;
She's all we could wish her; we should not deserve her
If, while she is with us, we know not her worth.
Then, as Queen and as daughter, as true wife and mother,
As ruler and woman, dear to us, we mean
Still to pray that, of rulers, we long have no other
Than she for whom here we cry, "God save the Queen!"

W. C. BENNETT.

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